

The Missionary Intelligencer.

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The World Crisis Demands Real Christianity

THE terrific world-crisis now fallen on the nations challenges the universal Church as no other situation in the history of the past four hundred years. The conjoint exhibit of moral failure, moral need, and moral opportunity in the military tragedy to-day convulsing humanity calls Christians to a supreme test of how much they believe in Christ and how much they will dare and do to make him King and Peacemaker over this distracted earth. If the Church ever intends to vindicate its name among men as the champion of a pure and peaceable religion of heavenly power, now is the time when it must move forward with consecration surpassing all it has shown before. Now is the hour for sacrifice, for devotion that costs, for fidelities unflinching and unlimited. The reason why the knowledge of the Lord must cover the earth as the waters cover the sea is now evident as never before. Nothing less than literal saturation with religion will save the world from such outbreaks as now bathe it in blood. Thin-spread, nominal Christianity is a demonstrated failure. Nothing but the uttermost inconsistency and persistency of Christians for the rights and will of their Master can be worthy of their calling and allegiance in this critical juncture of human life. If the earth is to be covered deep with the knowledge of the Lord, the matter to care for first is that the tide shall not be allowed to ebb away from the fields where it now prevails. Recession anywhere now in any religious work would verge on treason.—*The Continent.*

Financial Exhibit for First Nine Months, 1915.

	1914	1915	Gain
Contributions from Churches	3,142	2,945	*197
Contributions from Sunday-schools....	2,572	2,755	183
Contributions from C. E. Societies....	448	426	*22
Contributions from Individuals.....	1,033	915	*118
Amounts	\$228,190 76	\$205,058 51	*\$23,132 25

Comparing the receipts from different sources shows the following:

	1914	1915	Gain
Churches	\$87,058 50	\$76,092 76	*\$10,965 74
Sunday-schools	47,983 30	54,494 14	6,510 84
Christian Endeavor Societies.....	4,206 00	3,376 61	*829 39
Individuals and Million Dollar Campaign Fund	46,839 91	31,778 24	*15,061 67
Miscellaneous	8,882 53	5,729 00	*3,153 53
Annuities	27,986 38	31,137 11	3,150 73
Bequests	5,234 14	2,450 65	*2,783 49

*Loss.

Loss in Regular Receipts, \$23,499.49; gain in Annuities, \$3,150.73; loss in Bequests, \$2,783.49.

All moneys for the Society should be sent to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not: lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited.

America's world responsibility is co-incident with the world crisis.

The friends of the work will be pleased to learn that Mr. Rains is much better than he was three months ago. He is now in Boulder, Colorado. He was greatly helped by his stay at Mineral Wells, Texas. He hopes to be able to resume work in the Mission Rooms in September.

The India Mission is asking for funds and workers to open two new stations in Chattisgarh; one for the Foreign Society and one for the Woman's Board.

The world was never before so open to the gospel as it is now. The call of God to go forward was never before so clear and so insistent.

The Church Missionary Review asks this question, "During the war, when for king and country each one is eager to do his best, and the brightest and the most joyous are those who have given their best and most prized possessions, is it going to be said that the church in comparison is lukewarm for the cause of the King and Saviour?"

Thomas A. Young writes that there are 112 Christians in the Law Department of the Imperial University of Tokyo. This fact shows how the gospel is leavening the Japanese people, and is a prophecy of the time when the Sunrise Kingdom and all other kingdoms shall become the Kingdom of our Lord and of His Christ, and He shall reign for ever and ever.

The total gifts for educational and philanthropic purposes in the United States, in 1914, reached the sum of \$315,000,000. These were large gifts. None of this sum was for missions, either at home or abroad. The day will come when men will give as liberally to send the gospel to the dark lands as they are now giving for other purposes.

News comes that one of the young men in our mission school at Vigan, P. I., has been appointed as a cadet to West Point Military Academy by the United States Government. This is a strong recognition of both the school and the type of young men attending it. D. C. McCallum is at the head of the school.

Vaughn Dabney, of Oakland, California, writes that R. A. Doan, on the day of his arrival, spoke to the church on his recent experiences in the Orient. "Mr. Doan has a great vision of the opportunities now in China, and has the ability to present that vision in a telling way to a congregation. He made a profound impression upon this church, and especially upon the men."

The Independence Boulevard Church, in Kansas City, Mo., held a special rally day on Sunday, June 27, in which a self-denial offering was taken to help in the emergency which the Foreign Society is facing now. R. A. Long, J. W. Perry, together with the pastor, G. H. Combs, were leaders in this special campaign. The plan was to average one dollar each for the whole membership.

Mrs. Laura Eldred Dobson has sent ten dollars to the Mission Rooms to be used in any department of the work. This was a little money that her mother had in hand at the time of her death, and her daughter thought she would like to have it used in missionary work. With such a mother it is not strange that R. Ray Eldred gave his life and his all for Africa and rejoined in the giving.

The British and Foreign Bible Society circulated more Scriptures last



JOE COOP.

In sending £100 to the Society, Joe Coop, of Southport, England, writes: "It is with profound sorrow that I read of the financial embarrassment of the Foreign Society. Its friends must, as we say here, 'back up.' It is a pity that our faithful missionaries should have to suffer. Can there not be some appeal made to the larger subscribers of the Society?"

year than in any previous year in its history—over ten million copies. Of these over five million copies were circulated in the Far East. Men do not buy what they do not need. God's word will not return to Him void; it will accomplish that which He pleases, and prosper in the thing whereunto He has sent it.

"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

This is the way J. H. Goldner, of Euclid Avenue Church, Cleveland, makes his church bulletin contribute to

the reading of the MISSIONARY INTELLIGENCER: "Have you read your June INTELLIGENCER? It is filled from cover to cover with the best of missionary information. Even the covers are worthy of careful reading. Do not miss the Editorial 'Retrenchment,' on page 242."

A letter from a friend on the frontier in Arizona encloses check for ten dollars, and he states: "I have just received the June number of the INTELLIGENCER and note with sorrow the enforced retrenchment. I pray thousands more will see the same need and be able to give far more than I. I had sent five dollars in February, but I make no retrenchment in my offering, though it is a little late."

A good friend sends in her check for seventy dollars and says, after reading the June number of the INTELLIGENCER: "Mother and I decided that we must make a little readjustment of values in our personal expenses and missionary investment. We hope the June INTELLIGENCER may discover to many of the friends that they can do a little more than they had planned to save the work from loss."

Thanksgiving should be offered to God for the progress on all the fields and for the determination of the missionaries to push the work with all possible earnestness. Prayer should be offered for a medical missionary for Luchowfu and for a teacher for Nantungchow and for two trained nurses. The support of these workers is provided from special funds. There are wonderful opportunities in China at the present time.

The church at Huntington, Ind.—E. W. Cole, pastor—is enjoying a very vital relationship with their missionary in China—F. C. Buck, at Luchowfu. Besides having a large picture of Mr. Buck in their church, they have distributed a postcard picture of him to every member of the congregation. Brother Cole writes: "We are praying for him constantly and creating an increasing interest in his great work."

What is needed now is gifts from all classes, from the rich and from the poor, new gifts from many, and larger gifts from many who have never given before; gifts proportionate to the ability of the givers and to the vastness of the world's need. In addition the cause of missions needs a great host of willing and liberal and regular givers—givers who will place the Lord's work first and everything else in the order of its importance.

Horace Morse, of Santa Ana, a man who is past fourscore years and not a rich man, offers to be one of a thousand men to give one hundred dollars each to relieve the present distress. He thinks it should not be difficult to secure a thousand men to give that amount to maintain the work and to enlarge it. J. Walter Carpenter has sent his check for forty-three dollars to assist the Society. He would gladly send more if he were able.

A friend from California writes: "This morning my pillow was wet with tears, as I, in my wakeful hours last night, thought of the lamentable condition of those without the gospel of the Son of God and without hope. The Christian Church is not giving a tithe of what it ought to give to the foreign work. If England can give \$13,000,000 a day for the privilege of killing a few men, we ought to be willing to give at least \$1,000,000 a year to save a few men."

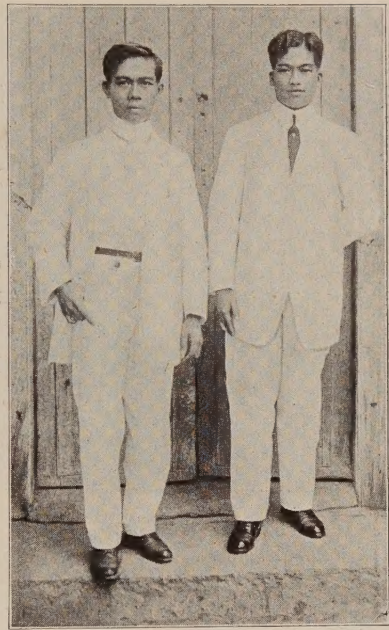
It is stated on reliable authority that whereas each man, woman, and child in England and Scotland spent last year three pounds, fourteen shillings, and threepence on an average on alcoholic liquors, and fourteen shillings, sevenpence halfpenny on tobacco, the amount contributed toward Christian missions was a fraction less than one shilling. For every shilling spent on missions, seventy shillings were spent on drink and over fourteen on tobacco. If the facts were known, it is possible the showing for other Christian nations would not be any more creditable than this.

Tibet is calling for reinforcements. Another physician is greatly needed. The Continuation Committee of the China Conference recommended that no other missions take up the work in Tibet. The Foreign Society and the China Inland Mission are the only two societies doing work on that border. The China Inland Mission has work at Tachienlu and at Dawo, a station five days north of there. These and Batang are the agencies to which the Continuation Committee has left Tibet.

The Christian Woman's Board of Missions has suffered a serious loss in the death of Miss Ada Boyd and Mrs. Annie B. Gray. Miss Boyd went to India with the first group of missionaries sent to that field by our people, and has been there ever since except while at home on furlough. Mrs. Gray was the recording secretary for eleven years. The good Lord sustain those that mourn their loss and raise up others to take the place of those who have fallen in the forefront of the battle.

Referring to the claim of some critics that the great commission was never given by our Lord to His disciples, Warneck pertinently and forcibly remarks: "In face of a criticism that seeks to deny the authenticity of Christ's parting command, God brings in a missionary century and translates that command into deed. A more powerful irony upon negative criticism there could not be. We are face to face with the fact of Christian missions, and the command to which they owe their existence is declared never to have been given at all. The words of Jesus may be declared dead, they cannot be made dead."

Miss Josepha Franklin says that a trip around the world impressed her with two facts: "1. Whether we like it or not, the races of men are mixing rapidly. Indian, Malay, Japanese, Chinese, American, English, and French jostle each other in every city from India to America. 2. Mission stations encircle the globe and Christianity is doing an indestructible work in the melting of the



MAKING PREACHERS IN THE PHILIPPINES.

Hegina Mayor and Juan Baronía, who have recently graduated from our Bible College in Manila. Bruce L. Kershner is at the head of this school.

nations. Christians so-called, as a whole, however, are not living up to their opportunity to unify the nations. If America does not win the Orientals for Christ, the Orientals will win America for the devil. Aggressive and consecrated Christianity is the only solution to the race question."

A missionary states that more than two hundred members of a congregation in South India trace their conversion to the influence of one village school. "In every school the Scriptures are taught, and even where government requires a conscience clause, as at Omdurman, not a single child is withdrawn from instruction in the New Testament, though of the eighty girls on the register about half are from Moslem homes. The missionaries find it possible to make the Bible lesson the most popular of all, and many of the boys, non-Christians though they be, are able to pass as good an examination in general Scripture knowledge



MISS ANNA CHEN.

Miss Chen entered the Christian Girls' School, Nanking, the second year after it was opened. She was then a little girl of ten years.

She graduated in 1905, being one of the first two graduates. Since that time she has been teaching in the school. Last June (1914) she was elected by the School Board as assistant principal.

Miss Chen, is an unusual young woman. She is an efficient teacher and a very earnest, lovely Christian, and is devotedly loved by every child in the school.

as some divinity students at home in their first year."

George B. Baird, who has been at home on furlough and is preparing to return to China, writes about the reduction in salaries as follows: "I am fully aware of the difficulty the Executive Committee is in, and also of the fact that many of other societies are in the same boat. We are accepting the situation and making our plans accordingly, although it hits us a little hard just at this time, as we have been at some extra expense here in America and will be in getting necessary things to take back with us, but I think we will be able to pull through, although we may be compelled to borrow a small amount of money for a short time till we get back to China and get readjusted, but we can arrange that without difficulty."

"Some of our people do not believe in missions." This sentence is found in a considerable number of letters in a year. Is it not passing strange that people calling themselves disciples of Christ and claiming to take His word as their rule of faith and practice, should not believe in the work that Christ came into the world to inaugurate, the work that He is now seeking to carry on to completion? Alexander Campbell never spoke a truer word than when he said that the church of right is and ought to be a great missionary society, and that, so long as the whole human race has not heard the gospel, missions will be in order, nay, not merely in order, but the church's transcendent and paramount work, duty, privilege, and honor. The Christian who does not believe in missions does not believe in Christ in any true sense.

Referring to the converts in Mungeli, India, O. J. Grainger states that the task of training and developing them is very difficult. They are, by becoming Christians, cut off more or less from their old friends and associates, and they are entirely cut off from the old social organization. As the social organization of the villages is such as to make the farmers dependent on one another, the economic problem for the new convert becomes a serious one. For three and a half years the people in and around Mungeli have not had a good harvest. In fact the total of the last three years is little more than would be considered one year's good harvest. Some of the Christians have gone and others will have to go to other parts of India to find employment. I am sorry to see them leave, but there is no help for it."

A Japanese brother who has been in the College of Missions for a year, writes: "The best thing which I have acquired during my stay in America is not so much from the classroom as from the Christian atmosphere I breathe in. Last month a friend of mine sent me a copy of our leading literary magazine, which is circulated very widely in Japan. A great shock was given me when I was reading some of the stories of the best of

our literary men. I am sure they would not have done so if I had remained at home without coming into contact with the best part of American civilization. The creation of such an atmosphere, where a moral deviation would give me a shock, is the thing which I ought to do in Japan. There are many Japanese in this country, but only a few of them have had such a privilege as to live in a good Christian community."

President Bowen, of the University of Nanking, states in his annual report that the Middle School, which is under the leadership of F. E. Meigs, is no doubt the most efficient part educationally of the institution. The school is strictly graded; the teachers are carefully supervised and are given large authority within their own provinces, and devote most of their time and thought to their own particular grade. The whole discipline and morale of the school are excellent. The teachers are enthusiastic and devoted to their work, and splendid results are being obtained. Dr. Bowen also states that the operating pavilion made possible by a gift of five thousand dollars by the Teachout family, in Cleveland, is completed and will be

ready for use in a short time. It is beyond question the best buildings erected so far. The gift fully covers the entire cost of the building, including extras for cement flooring and reinforced concrete work.

The Church Missionary Review states that the Committee is assured that many have done their best and given their best, and they praise God for the self-denying gifts and constant prayers of high and low degree, of young and old, and added these significant sentences: "Nevertheless, as they compare the very large sums spent on elaborate music and other accompaniments of divine worship with the amounts given for the evangelization of the world, they wonder whether the home church, as a whole, has rightly interpreted the mind of the Lord. In the Apocalyptic Vision, before the kings and peoples of the earth are shown bringing their glory and honor into the City of God, the nations of them that are saved are seen walking in the light thereof. The primary duty of the present dispensation is that on which the Risen and Ascending Lord laid emphasis—'Evangelize all nations,' 'Preach the gospel to every creature,' 'Be witnesses to Me unto the uttermost part of the earth.'"

THE UNNAMED SAINT.

What was his name? I do not know his name.
I only know he heard God's voice and came;

Brought all he loved across the sea,
To live and work for God and me;

Felled the ungracious oak,

With horrid toil

Dragged from the soil

The thrice-gnarled roots and stubborn rock;
With plenty filled the haggard mountainside,
And, when his work was done, without memorial died.

No blaring trumpet sounded out his fame;
He lived, he died. I do not know his name.

No form of bronze and no memorial stones
Show me the place where lie his moldering bones,

Only a cheerful city stands,
Built by his hardened hands;

Only ten thousand homes,

Where, every day,

The cheerful play

Of love and hope and courage comes;
These are his monuments, and these alone—
There is no form of bronze and no memorial stone.

And I?

Is there some desert or some boundless sea
Where Thou, great God of angels, wilt send me?

Some oak for me to rend, some sod
For me to break,

Some handful of Thy corn to take,
And scatter far afield

Till it in turn shall yield

Its hundredfold

Of grains of gold,

To feed the happy children of my God?

Show me the desert, Father, or the sea,
Is it Thine enterprise? Great God, send me!
And though this body lie where ocean rolls,
Father, count me among All Faithful Souls!

—Edward Everett Hale.

EDITORIAL.

The Sunday-Schools Showing the Way Out.

The Sunday-schools are showing the way out of the present suffering of the Foreign work in a most striking way. Ten days before Children's Day the Executive Committee of the Foreign Society decided that retrenchment was absolutely necessary. A plain statement of the facts and what such a step would mean to the work in distant lands, was sent to the Sunday-school superintendents and the pastors. These leaders were asked to present the situation to the schools and urge the givers to make Children's Day self-denying and worthy. The response was immediate and hearty. From the first offering letter received from Children's Day, down to the present, the interest has been keen, sympathetic, and enthusiastic. Never in the history of the Society has there been such a month of gains from the Sunday-schools. The receipts for June from Children's Day have increased \$6,272 over the same period for last year.

To be sure, the gain from Children's Day is only a start toward wiping out the shortage in this year's receipts of the Foreign Society, but it is a good start and a start in the right direction. Already indications have come from many other sources that help is at hand. Many churches are taking special offerings to help shorten the time when missionaries' salaries will have to be cut. One small church whose March offering was \$12, has sent in \$6 additional. This is quite as large a gift, relatively, as that of the Independence Boulevard Church, Kansas City, which is planning a special offering averaging \$1 additional for each member. Many individuals are sending self-denial gifts in this time of need. Eight isolated Disciples at Winona Lake, Indiana, sent a special offering of one dollar each. A widow and her daughter write that they have made a new adjustment of their expenditures because of the need, and they send \$70. Two aged people in the far Northwest, separated from any church of their own, sent \$100. Joe Coop, of England, sends \$475 as his personal gift. This gift from suffering England is especially significant.

We believe that this spirit will become widespread and that from now on to the close of the year we are to see constant gains. Someone has remarked that our land has been so constantly prosperous that the people have not yet realized what the real spirit of self-denial is. At any rate we trust that this terrible hour in the world's history will awaken as never before the Christian people to real devotion, and that our own people will catch the spirit of loyalty to Christ and his work in an unusual way. The amount of loss in this year's receipts, while causing the Foreign work the most acute suffering is an amount which can easily be raised if a large number of the friends give the task earnest and anxious thought. Real, heroic giving on the part of a large number of our churches and individuals would enable the Society not only to cancel this cruel retrenchment, but also to launch out into some of the marvelous fields of opportunity which stand open before the workers. Surely in this hour of our unmeasured responsibility in non-Christian lands we should not be satisfied to stop with anything less than \$500,000 for Foreign Missions.

Shall We Not Try?

At the Atlanta Convention it was thought that we could and should raise a half a million dollars this year for Foreign Missions. What is half a million from a communion nearly a million and a half in membership? It is an average of less than forty cents! Less than a penny a week! Who will dare say that a penny a week is too much for a great people to give for the greatest work in the world? Suppose times are hard in some sections. In other sections the country was never so prosperous.

We hear of bumper crops and fancy prices. There would be no pleasure in doing an easy thing; it is the difficult task that tests our faith and consecration and brings the reward. Shall we not, for the work's sake and for our Lord's sake, put forth an unprecedented effort and raise the half million, and more than the half million, before the last day of September? In doing so we shall honor and please our Lord, and enrich our own lives.

Shall we not try?

In the Time of Transition.

A considerable number of churches have made the Every-Member Canvass and are giving weekly for missions and for benevolence and for current expenses. Most of these did not make the canvass at the beginning of the year; some did not make it for three months, and some for six months after the year began. Unless care is taken the offerings of these churches will fall below those of last year. No church should be satisfied to give less for missions in any year under the new plan than it gave under the old. The obligations of the Society are not

less this year than they were last; in fact, they are considerably greater. It is believed by many that the new plan is by far the best that has ever been devised for financing the work of the Kingdom. It is believed that more money will be raised, and raised more easily, than under any other plan. But in making the change from one plan to the other there is danger of a falling off in the amounts received by the different interests needing support. In the time of transition the churches should see to it that the work of the Lord is not hindered because of any reduction in the offerings.

Unprecedented Opportunities.

Those who are best qualified to pronounce judgment in the premises say that never before in the entire history of the world have opportunities so many, open doors so effectual, been presented to the people of God. These opportunities are declared to be amazing and perplexing because of their number and character.

Certainly the opportunities in China were never before so great and so insistent. Thousands of the most influential people in the republic are enrolled in Bible classes, and there are few qualified to teach them. R. A. Doan visited

all our own stations and found officials and literati and gentry eager to study the Christian religion; he came away from China with a heavy heart because there were no trained Chinese to take charge of these inquirers and give them the instruction they need and are eager to receive. Fifteen years ago Christianity was under the ban. The governmental policy was one of extermination. Missionaries and converts were beheaded or buried alive or burned to cinders or thrown into the sea. Now, all the offices in the nation are open to Christians. The missionaries are popular and are

consulted by the leading officials on all questions of state as well as on questions of religion and social reform.

Fifty years ago the laws of Japan proclaimed that the evil sect called Christian is strictly prohibited; suspected persons should be reported, and rewards will be given. Now the Christian leaders in Japan are agreed that the opportunity afforded the church is greater than it has ever been. "The recognition of political difficulties and grievous industrial conditions, and of the steady drift of many of the more educated men and women into materialism and atheism, has done much to create a humbler spirit. It is recognized by the more thoughtful leaders that Japan's progress depends upon the character of the people, and that character is the product of religion. The inability of the old faiths to meet the exigencies of the changing conditions, and the failure of their ethical teaching, are making them more open to the influence of Christianity and increasing the opportunity of those who teach the faith

of Christ." This is the conviction of the writer of the General Review of the year for the Church Missionary Society.

What is true of China and Japan is true of Africa, of India, of Tibet, of the Philippines. Never before in the history of the Foreign Society were there so many calls for more workers and for the best young people the churches and the schools can supply and for an adequate equipment. Twice the number of men could not do the work that we must do if it is ever done. The harvest indeed is plenteous, but the laborers are few. God has gone before His people and has opened doors in a wonderful way; He has moved on the hearts of the nations and has disposed them to give attention to the word of truth, the gospel of salvation. These open doors are as unmistakable a call as the call that came to Paul at Troas nearly two thousand years ago. Shall we heed these calls and answer them? We must do so if we would have confidence, and not be ashamed before Him at His coming.

Should Not the Churches Do As Well?

The nations of Europe are engaged in the greatest and costliest war in the history of the race. Millions of men are under arms and billions of dollars are required for their maintenance. Governments talk of sacrificing the last man and the last dollar in the struggle. Before war was declared these nations were staggering under their enormous indebtedness; since the war began, this indebtedness has been doubled.

Nevertheless, there has been no talk of reducing the wages of the men in the trenches and forts and battleships and submarines and aeroplanes and Zeppelins, and it is safe to predict that there will be no such talk. The people at home may have their incomes reduced, but not the men at the front. The nations are taxing themselves to the limit of their ability and, in addition, are borrowing colossal sums that they may be able to meet their obligations to their soldiers and sailors. Nor has there been any thought of reducing the expendi-

tures for equipment, and there will be none. The men who are fighting the nations' battles will have food and clothing and arms and ammunition at any cost, and without regard to any inconvenience and discomfort to the people at home. Money now has no value except as it contributes to the final triumph.

If the nations are giving thus lavishly of life and substance to gain their ends, what should not the churches do to make Christ known and honored and obeyed in all parts of the habitable globe? Ought not the churches to stand by their representatives as loyally and as unflinchingly as the nations stand by their representatives on the fields of carnage? If there is any lack of the good things of this life, should it not be among the people at home rather than among those on the frontiers and in the regions beyond? Can any one believe that our Lord is pleased when His agents who are carrying a knowledge of His saving grace and power into the midnight lands have their slender allowances reduced, and

when the appropriations for the native evangelists and pastors and teachers and colporteurs and Bible women, and for the schools and hospitals and orphanages and printing presses are also reduced? Is it not plain that those who remain at home should do as much at least as they have done in any other year, and more, if possible, that the men and women who

have left all for Christ's sake and at Christ's call to preach Christ's unsearchable riches may have nourishing food and proper clothing and the other equipment they need, to the end that they may labor under the most favorable auspices and thus accomplish most for His glory? Can we do less and expect His approval and blessing?

What Missionaries Say About Retrenchment.

I note what you say regarding the 10% cut in salaries. I am sure the Executive Committee will do all it can for the missionaries, and we will stand by the work. We certainly do not want to see any missionary recalled on account of lack of funds.—Dr. C. C. Drummond, India.

I am sorry as I can be about the 10% cut. Already it seemed we were running as economically as we knew how and could hardly make ends meet. These are times of great trial to the whole world, and we shall not complain if only a mere taste shall be our share of it all. We shall manage as best we can, and hope for better days soon. I deeply appreciate the burdens the Board is bearing these days—Leslie Wolfe, Philippines.

H. C. Saum, of India, who is home on furlough, writes: "It was quite a surprise to us to receive word of the reduction in salaries from June 1. We did know that the Society was in such embarrassed circumstances, and certainly regret it very much, not for ourselves as much, of course, as because of the great effect it must necessarily have upon the organized work in the mission fields. We are quite willing to share thus in the mutual burdens, though it has been all we could do this winter to keep house in a city on full salary. It will be somewhat easier from now on for us and we will not be embarrassed. We shall pray and labor for the general work's sake that the loyal supporters may rally and more liberally stand by the great work they have been doing through the F. C. M. S."



THE BIBLE SCHOOL AMONG THE MALAYS.
Our Sunday-school at the Central Chapel of our mission in Manila, P. I.

CONTRIBUTED ARTICLES.

The Sin Against a Two-Cent Postage Stamp.

BERT WILSON

Word has reached us recently that a number of our people throughout the country who have made weekly pledges to missions are giving only two cents a week for all our missionary enterprises.

Definite word has come that one full-grown man who owns two farms, an automobile, and a home in one of our large cities has a pledge of two cents a week. We cannot but protest against this sin against the price of a postage stamp. A two-cent stamp is a dignified thing. It represents the United States Government. It has on it usually the picture of Washington or Lincoln. It does its task in a dignified way. It does all that is required of it.

Imagine now our well-to-do Christian man getting up some Sunday morning, putting on his Sunday clothes, and then looking around the house for a two-cent postage stamp to help evangelize the world. Imagine him at last finding a two-cent stamp, going out to his fine \$2,000 automobile, and then to a fine \$40,000 church building. Imagine this well-to-do gentleman sitting in the pew and singing the songs of Zion. Imagine

him bowing his head in reverence and partaking of the bread and wine representing the greatest sacrifice of heaven or earth. Imagine him then, in the face of all that and in the face of the whole world's needs, giving a two-cent postage stamp for the whole missionary enterprise. It would seem that the pennies and nickels at the bottom of the basket would rise up in unanimous protest. It would seem this man's conscience would refuse to let him act. It would seem that under such circumstances his right hand would forget its cunning. And yet, this thing continues week after week.

But that is not the greatest tragedy. There are whole churches in our brotherhood that do not average two cents a week for the whole missionary enterprise, and they do not average a one-cent postage stamp per week for foreign missions. With such facts staring hundreds of our churches in the face, it would seem that no preacher or missionary committee would rest content until they had at least removed the disgrace from the one-cent or the two-cent postage stamp.

Give the stamp a square deal!

Kansas City, Mo.

"Not With Observation."

ELLIS B. BARNES.

The people were asking for signs, hoping that a miracle would conquer their unbelief, not knowing, perhaps that this same unbelief was the greatest hindrance to the miracle-working power of Jesus. Despite the popular conception belief did not always follow the miracle. A greater blessing is promised to those who have not seen and yet have believed. Faith cometh by hearing. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

The Kingdom cometh not with observation. John, who announced the coming of the Kingdom, did no miracle. When the people would take Jesus by force to make Him a king, He departed to the other side. At the triumphal entry all concerned seemed to have more heart in it than the One for whom it had been arranged. This King had none of the insignia of royalty, no palace, no court, no fighting force. "My Kingdom is not of this world," so He said. It was not announced by the booming of guns, nor foreshadowed by the light that

flashes from steel. Strange as it may sound to our ears in this hour when the Christian nations are reverting to primal and stone-age instincts, the Prince of Peace assumed that His Kingdom would fill the whole earth, without any of these scientific exhibitions of blood-letting. It would do its work in unheard-of ways. Its beginning would be like to the stone cut out of the mountain without hands, like the leaven working in the meal, like the mustard seed, the least of all seeds. The stone would fill the earth, the leaven would leaven the whole, the mustard seed would become a tree. That Kingdom should steal over the earth like the breaking day, it should come unannounced like the falling dew. Ere men knew it, a new force was at work in the world, new thoughts had taken possession of their minds, the old world had gone forever, and they found themselves face to face with mighty revolutions. A Kingdom had been founded within the soul of every man who was in fellowship with the King.

The observers of the time saw another kingdom at work, that of the Cæsars. It was known everywhere. Already it had extended its power over land and sea, and even to the shades of impenetrable forests. That conquering power of the Cæsars made and wrote history; it turned the world upside down; it kept the map-makers busy. In the hands of these warriors thrones became toys, dynasties became dust, the immortality of great names a smoking ember. Whom they would they rooted, and whom they would they plucked up. Beneath their feet that halted only short of omnipotence, the earth was shaking; conquerors from afar trembled at their coming; battles were won ere the legions left the imperial city; these harvested kingdoms as men do the fruits of autumn. On no mightier kingdom has the sun ever risen, on such wonderful organization, unlimited resources, courage and strength, and all that makes for power and success. But the observers also noted the day when that kingdom fell to pieces like clay, when its glories lay in heaps upon heaps of ruins, when the barbarian proved himself greater than his con-

queror, and when none was found so poor as to do reverence to the successors of Cæsar.

The observers in the beginning could not see another Kingdom at work in that obscure and quiet company of men who walked the highways of a land that years before had felt the conquering hand of Rome, a company that claimed nothing of earthly greatness, depending for all that was needful for the day and the tasks upon the great Teacher who had called them into His discipleship. The wise men of that day could read the face of the heavens, but they could not discern the signs of the times. Neither could they—nor can we, for that matter—understand how that this Teacher and His few followers, chosen from everyday folk, could set in motion the forces that would cause ancient civilizations to crumble and the mightiness of human achievement to become as spiders' webs. To our eyes, the weakness of His cause He spun into whirlwinds to sweep from land and sea all the remnants of tyranny and oppression; while the justice of His cause, the enthusiasm of His followers, served Him better than armies and navies. Such a Kingdom came not with observation. The King came unto His own, and His own received Him not. He sat at His own table and in His own house, and nobody recognized Him. He came to love everybody, and was despised and rejected of men. As if to make impossible His Kingship, they platted a crown of thorns and put it on His head, and led Him out to the cross of shame, made more shameful by the two malefactors whose last moments He must share.

This is the poorest beginning of a Kingdom recorded in history, it is the jest of a Kingdom, a Kingdom of reeds and rushes, as barren of promise as the rock on which the King breathed out His life.

But the observers in many lands since that hour tell us that the King lives, and that His Kingdom triumphs in the earth. What is the secret? Then, and evermore, that the Kingdom is within men who are on fire with the message of the Kingdom and who spread that fire wher-

ever they go. Whether missionary or martyr, they are always known by the fervor and the power of that message. That Kingdom went out to possess the world, and before it the iniquities and oppressions of the world must go down. The lean kine will once more devour the fat kine; the man of peace will conquer the man of the sword; the man of the Book will overturn every throne builded in blood. In Jerusalem, Jesus is no match for Herod's soldiers; in history the soldiers of Herod are held in derision, poor cold-clay figures of soldiers seem they all. His peaceful prin-

ciples have permeated many lands, have led men to see new visions and to dream new dreams, to regard truth as greater than all things, and life and character far above rubies. The Kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." The King came down like rain upon the new-mown grass, but to-day He rides gloriously among the peoples of the earth who truly love His law. He must reign until all enemies are put under His feet.

"Not with observation" in the long ago; now that the Kingdom is here it must outlive the light of suns.

Visiting Manila.

MISS JOSEPHA FRANKLIN.

On the 20th day of May I went ashore in Manila and had a delightful visit. I saw Mr. and Mrs. Kershner, Dr. and Mrs. Lemmon and their daughter, and Mr. Daugherty. The growth of the



work in this mission is most extraordinary and encouraging and greatly to the credit of the missionaries. The hospital appears to be located in a part of the city where it is most needed. The Spanish house purchased with Miss Chiles'

money has been altered and is now most conveniently arranged for hospital work. Everything seemed wonderfully neat and clean. I was greatly pleased with the Filipino nurses—men and women—now in training. Dr. and Mrs. Lemmon are thoroughly American in their plans of training the Filipinos to work for themselves and their people. Miss Chiles has great reason to be happy that she has done so much to help this work. The evangelistic influence of the hospital reaches far beyond the islands, as sailors, merchants, and travelers from every land are often stranded in Manila. I was pleased to hear of a Brahman from India who became a Christian while ill in Dr. Lemmon's hospital.

In connection with Mr. and Mrs. Kershner's work, one thing that impressed me greatly was the number of congregations in and around Manila. While more money could be spent profitably put into a fine church building, still the fact that a band of new converts wherever made put up for themselves a hut in which to worship God, speaks volumes for the future possibilities of the Filipino church. One of the peculiarly encouraging features of our churches in the Philippines is that they are self-propagating. In connection with the Bible College one thing delighted me, and that was that the students have to work to pay their way. It may be only at scrubbing the floors, but every one works hard at something outside of school hours to pay for his board and tuition. Both Mr. and Mrs. Kershner teach in the Bible College, but the mission is entirely too poorly manned to do the work now possible in the vernacular. I was saddened to hear that the American work was closed for the lack of missionaries to carry it on.

A casual visitor may not be a good judge of conditions, but when I was being driven over the American part of the town and heard from American officials as well as from the missionaries of the great work the American schools are doing in the Philippines, it seemed a great mistake to me that our people are not

sending men and women to the Philippines for work among the Americans. In my opinion, these should be university graduates capable of mingling intellectually and socially with the best Americans. A long experience in India has shown me that a Christian officer wholly in sympathy with the people is one of the mightiest influences for good, but an officer not under Christian influ-

ence is a great hindrance to the spread of Christianity. Our people in Manila may have to do their work among Americans in connection with other Christian workers, but for that reason they are all the more needed. Ground for our Bible College in Manila has been secured in the most desirable location opposite the American University buildings.

A Fresh Message From Africa.

An interview with A. F. Hensey, who has just returned from the Congo on his second furlough.

Mr. and Mrs. Hensey are both back from the Congo and they are anxious to do everything they can to bring the needs of their great field before the constituency at home. Mr. Hensey, in talking

in faith and works is such as to repay one. This morning I had letters from one of the evangelists, and his words of longing for our return were very appealing. I think the Lord led me to the field for which He could best fit me. I am more than satisfied."

"Do you think the Congo Christians show the real fruits of the gospel? Are their lives such as would encourage the workers at home?"

"Yes, one needs the contrast of other days in order to see this. I have seen the young people grow up and establish homes. The second generation of Christians is already showing that they are better than the first."

"Do we have need for more workers in our African field?"

"Yes, a thousand times yes. If we could only occupy the interior before the traders come with their false civilization! If we could only get to remote districts before the sleeping sickness does! Few here at home realize how much a missionary has to do, and that at least one third of the Congo staff must always be at home on furlough, and some of the others nearly always sick."

"What is the most striking need which you have at the present time in the Congo mission?"

"More missionaries — then better trained evangelists. The Bible College is doing this training, but we have had to neglect the college because of so few workers. Hospitals are very badly needed, but have been largely provided for in pledges. Medical equipment is



MR. AND MRS. A. F. HENSEY.

of his work at the office of the Foreign Society, made some very interesting statements concerning progress of the gospel in the Congo. The following is the interview in full:

"How do you feel about service in the Congo? Do you regret ever having gone to the field, and would you feel as though any possible service in America would satisfy you now and keep you from your work?" was asked of Mr. Hensey.

"No, I do not regret having gone to the Congo. It is not an easy field. We have been very fortunate in health. No fever for over eight years. One never feels quite O. K. in such a climate. But opportunities for real service are very large and the response to the gospel is very gratifying. The growth of church

urgently needed. There is great need of the whole New Testament translated and printed in Lonkundo."

"Is the fourth doctor for our African mission greatly needed?"

"He is urgently needed for the health and protection of the missionaries and the native people. Heathens who are opposed to the gospel rejoice when Christians die. A doctor is needed at Longa to combat the dreadful sleeping-sickness."

"What is the most encouraging feature of our work in the Congo?"

"Self-propagation of the native church. The church is responding also to the idea of self-government. The response to the invitation of the gospel from so many varying tribes, especially from the Ibinza far north of us, is very gratifying."

"Has the *S. S. Oregon* proved the expected blessing to the work?"

"The *Oregon* has gone beyond all expectations. It has insured the health, safety, and comfort of missionaries. Distant fields have been explored and their evangelization assured. Some smaller boats are needed for the tiny rivers. I am glad to hear of the money raised for the *West Virginia* to answer this need."

"How is the task of translating the Scriptures into the native tongue progressing?"

"The Gospels and Acts have recently been revised and printed in one volume. Different members of the staff are working on the Epistles, Ephesians, First Corinthians, James, Philemon, the Three Johns, and they are all about ready. This is one of the first tasks before the Mission."

"We are always interested to know about the difficulties of the language. How has our mission succeeded in giving to the Africans a language of their own?"

"We never needed to give them a language. All we need to do is to dig down and learn its deeper things and put their spoken language into writing. Some words that were first supposed to be lacking, now are known. We still lack words for 'conscience,' 'religion,' and 'superstition.' I believe these will be

found. We need to read new meanings into words. It is a wonderful language in which to preach the gospel. We are slowly giving the people a literature. The paper published in Lonkundo, 'Ekin'ea Nsango,' means 'Gospel Messenger.'"

"Are our women missionaries safe in the Congo? Do they meet with a hearty welcome from the people?"

"Yes, they are respected even more than men, and much beloved. The native women are a conservative element, but a much larger per cent have been won in recent years, since we have had a larger number of lady missionaries. Africa is a large field for single lady missionaries. It is better if they come two by two, like apostles of old. The new government laws permitting the wives of polygamists to come to the missions for refuge are a great help."

"How is the war affecting the missionary work in Africa?"

"The war is a hindrance. Financial conditions are depressing, and many workmen have lost their positions. There is some unrest, though the native population is loyal to the Belgian government. Quite a few of the Christians have mobilized. Communication with the outside work is difficult and the reception of supplies problematical. Many friends of the work have been killed, but the chief hurt of the war is to the spiritual life of the young church and the loss of faith in the white race. The people say over and over again, 'You taught us not to fight, and now you Christians kill one another like that.' It will put spiritual experience back a decade."

"If the Society is obliged to retrench because of reduction in receipts just now, how will it affect the African mission?"

"It will be like suicide. The church there is ready for a great advance. It is ready to reap the seed-sowing of years. The old days of King Leopold have passed away. There is a new government with new ideals, and it is really sympathetic with our work. We ought to have everything ready to open at least two new stations next year: one on the Juapa River and one on the Momboyo."

"We have nearly 5,000 Christians in Congo. This means that Jesus Christ is touching in some measure 10,000 lives and that at least 25,000 are hearing of Him. Difficult people, long indifferent, like the Ibinza, the Nkole, and the Balumbe, are beginning to respond.

"Leaders such as Is'ekae, Esoko, Bassele, Iso Timothy, and Mark Njaji, are arising in the church. Not only so, but they share the vision and heart-burden of missionaries. Evangelists with almost

no preparation are preaching a worthy gospel, and some are becoming excellent shepherds.

"War has hurt, but not as much as we feared. The teaching of years has been the soul anchor to leaders of the church, and they are helping weaker brethren in this difficult time.

"Altogether, the Disciples have every reason for expecting large things in the Congo, and to plan and pray for those large things."

Mission Work in Kashmir.

GEORGE WILLIAM BROWN, PH. D.

Kashmir is on the northwest frontier of India. It joins Russian territory to the west of its northern boundary, and Chinese—that is, Tibetan—to the east. Kashmir was probably one of the routes by which the Aryan invaders, perhaps fifteen hundred years before Christ, entered India. Its people are fair and good looking, but exceedingly dirty. The king, or maharaja, of Kashmir rules also over other adjoining provinces—Jummas, to the south, and Ladakh, to the north. In all, there are over three millions of inhabitants in his dominions, about half of whom live in Kashmir proper.

A DIFFICULT FIELD.

Mission work in Kashmir is very difficult for two reasons. First, it is a native state. While the king is not absolute ruler, but is held in check by British authority, he and his council have their way in most matters which do not directly affect British supremacy; consequently, as the king and his council are bigoted Hindus, all possible obstacles are thrown in the way of evangelistic work, and Christian converts find it practically impossible to make their living in the state. The second reason is the large number of Mohammedans in the state, constituting in the province of Kashmir ninety-three per cent of the population.

There are about seven Protestant mission stations in the entire kingdom with its three million inhabitants. Two of these are on the southern edge of the

state and are carried on by Presbyterians. They link up with Indian stations. Three are far to the north, one at Leh and others at Kailang and Po. In the whole state there are only a few hundred Christian converts.

The two Protestant mission stations in Kashmir (there is a Roman Catholic station at Baramula, the entrance to the famous valley) are in charge of the Episcopalian Church of England, and are located at Srinagar, the capital, and Islamabad. A century ago, before Kashmir became British territory, scores of people were hanged for killing a cow; on the other hand, if a Hindu killed a Kashmiri, he was punished by a fine of twenty rupees—about six dollars and a half. When Kashmir became British territory, sixty years ago, mission work became possible.

A GREAT HOSPITAL.

A half century ago some Christian officers of the British Government were moved by the wretched state of the people of the country, especially by their medical needs, and urged by the Church Missionary Society to establish a hospital in Srinagar. When the station was first opened the local officials showed profound antagonism and stirred up the populace, so that when bazar preaching was attempted there was great disturbance. The city of Srinagar is built on a plain subject to frequent overflows by the river. Some distance outside the city was a swamp at the foot of a barren

mountain, a place where city refuse was thrown. This was given to the mission. The missionaries began digging out terraces on the mountain, filled in the swamp at the bottom, and put up some mud buildings for their hospital. Year by year the hospital has been enlarged and now extends for more than three hundred yards along the brow of the hill. The estimated value of the hospital property is about 200,000 rupees—three rupees to the dollar. Distrust of the missionaries has long since passed away. An average of over 200 patients a day for long periods is common. Last year the average number of in-patients was 94 for each day in the year, with a maximum of 140 and a minimum of 60. For size, equipment, and attendance of in-patients it is the largest mission hospital in India. The staff, English and Indian, numbers 34. Last year about 2,400 major operations were performed.

So much for the medical aspects of the work. The missionary side is not forgotten. Every day the message of the gospel is preached to the patients who come, and to their friends who come with them. Gospel portions and tracts are sold. Itinerating work accompanied by preaching is done. The seed is being sown in thousands of hearts. Two miles away, on the north edge of the city, there is a dispensary for women and children only. This is carried on by some lady missionaries, whose bungalow is adjoining. They also do zenana work and carry on girls' schools in the city.

A GREAT SCHOOL.

Another line of work into which the mission has vigorously engaged is that of education. The school is unique, even in India. In all, over twelve hundred pupils come under mission influence. About half of these attend the main school; the others, branch schools. In the main school about one hundred are in the high school classes. For twenty-four years the school has been under the management of one man, and his strong personality has made the school what it is. This man is C. E. Tyndall Biscoe, who resigned his position as commander of the British navy to carry on this work.

Feeling that the Kashmiri was badly in need of civilization as well as education, he introduced many things to inculcate manliness and civilization. A record book is kept, in which the whole history of each pupil is kept. Not only are such matters as class grades shown, but also sanitation, politeness, manual labor, and such things are shown. Except the professional boatmen, who do not patronize the schools, Kashmiris know little or nothing of swimming and rowing. Mr. Biscoe introduced boat racing, teaching the school boys how to row. Swimming is compulsory. If a boy does not learn to swim in a year after joining the school, his school fees are raised twenty-five per cent. If he can't swim at the end of the second year, his fees are fifty per cent higher, and every year twenty-five per cent is added until the fees become so high that non-swimmers have to quit school. The school is built on the Jhelum River. The day I visited the school forty-four boys plunged from different stories of the school—some from a height of forty feet—into the river, and swam its swift waters to the other bank. Only two had to be helped by the boatmen who were in readiness. Then they plunged in and swam back.

PEOPLE IMPROVED.

Mr. Biscoe has introduced many things to raise the ideals of the people. The use of soap and water is taught by making boys wash clothing. No lesson is more needed in Kashmir. Social service is almost a hobby. There is a long list kept in the school of those who have done heroic deeds. Two or three boys each year save some one's life at the risk of their own. One boy a few years ago saved the life of an American lady who had met with an accident to her houseboat and was about to drown in the river. One young hero lost his life trying to save his brother from drowning. Then there is a committee, with a fund at its disposal, which seeks to save widows to a moral life. The social life of Hindus is such that every year thousands of widows are forced into such life. No better proof of this is needed than the fact that the word for widow, slightly

modified, becomes the word for an immoral woman. Practical work is done by the school boys and teachers in sanitation. Srinagar is to-day the filthiest city I have seen in India. Yet an engineer who has been here twenty years told me that it was far, far cleaner than when he first saw it.

OTHER RESULTS.

I did not get to see the work at Islamabad. It is on a smaller scale, and chiefly among women and children. From the standpoint of conversion, the results of the work in Kashmir have been small. There are about thirty native Christians in Srinagar. Other converts have been made—perhaps a hundred or more—but persecutions and other causes have compelled them to leave. But other results, short of direct conversion, are numerous and marked. Missionaries are respected, and not insulted, as they formerly were. Men trained for years in the mission

schools are occupying high positions in the state. I met the maharaja's private secretary a few days ago. He is proud of the fact that he is one of Mr. Biscoe's "old boys." I also met the heir-apparent—a youth of nine. He is a frail child. There are state hospitals and state physicians, but Dr. Neve, of the mission hospital, has been called to attend him. Again and again I have met persons, high and low, who have come under the influence of the mission hospital and school, and whose attitude toward Christianity is different from what it would have been otherwise.

The present is a time of seed-sowing in Kashmir. Converts are not being made as fast as we should like to see them, but a tremendous and necessary preliminary work is being done in dispelling ignorance and prejudice, and getting people ready to turn to the Lord later on.

Jubbulpore, India.



KINDERGÄRTENING FOR CHRIST IN JAPAN.

This is the Christian kindergarten at Akita, Japan, on graduation day. Miss Gretchen Garst, who has charge, stands to the left and the Japanese teachers are seated in front. The kindergarten furnishes an excellent medium for Christian work and through it access is found to the very best homes. Miss Garst's father was a pioneer missionary at Akita more than thirty years ago.

Studying the Chinese Language.

CLARENCE H. HAMILTON.

In the early days of missionary activity there was no planned-out method for the newcomer upon the mission field to learn the language of the people whom he came to serve. Upon his arrival he simply hired a native teacher, who knew as little concerning the way in which foreigners should be taught his language as the foreigner did of the language which he was to acquire. The very earliest missionaries had to plunge into



the wilderness of strange sounds and letters without the aid of even a text-book for a guide. There was nothing for it but to learn by painful listening and watching the connections in which certain sounds were made, and so after many hours of weariness and discouragement, to gradually build up the discriminations on which an appreciation of the new tongue was based. The missionary had added to his other woes the responsibility of teaching his teacher how to teach. In many an inland station to-day our missionaries repeat some of the drudging experiences of their devoted predecessors. More than once have I been told by older missionaries here that I can be profoundly thankful that I do not have to experience the exasperations attendant upon extracting information from a Chinese literatus of

the old, untrained type. But even in inland stations in China to-day the task can never again be quite so arduous as it was at first, as texts have been prepared which at least set definite material before one to master even though they cannot give one an experienced teacher of foreigners.

SAVING TIME.

To-day we live in times of efficiency and time-saving. The mission field feels the spirit of the age no less than the homeland. It is not at all surprising, therefore, that a desire to solve the old, vexed problem of language study should flower in such institutions as the language schools in Nanking and Peking. These result from the attempt to do something more than furnish a text-book. They seek to fit the worker in a much shorter time for his task by surrounding him with well-trained Chinese teachers who understand the needs of the foreigner just taking up the language, and by enabling him to advance steadily over a wide range of definitely prepared material through the stimulus afforded by studying along with a group of other persons of like aims and ideals. We who have just come upon the field last fall—Dr. and Mrs. Hagman, Miss Darst, Mr. Gish, and myself—are all getting the benefits to be derived from the Mandarin Language School at the University of Nanking, which is incorporated with the rest of the university as a Department of Missionary Training.

FOREIGN DIRECTION.

The school is under the direction of one foreigner, who superintends its affairs in a large way. But the actual teaching is done by a staff of some twenty-five Chinese teachers. These men are all under the immediate direction of a head Chinese teacher. We are very fortunate in having as head Chinese teacher a man of exceptional ability. Mr. Gia, as he is called, combines an admirable executive skill with

an insight, rare in a non-Western-trained Chinese, into methods of teaching. I do not exaggerate when I say that he surpasses, in his powers of presentation, many an American teacher under whom I have studied at home. He daily astonishes us in the hour in which he explains the new words of the day to us by the ease, directness, and fluency of his illustrations. As I have watched him many a time standing before a class of some twenty young missionaries—a large man, all the more impressive for his long Chinese gown and silken skull cap—pouring forth, always with a twinkle of humor in his eye, illustration after illustration in simple, precise idiomatic Chinese, which we have little difficulty in following even with our limited vocabularies, I have reflected how different our experiences are from those of the missionaries who came before us. We are relieved absolutely of the responsibility of directing the teacher ourselves. Instead of worrying the meanings of the new words as best we may from a teacher who does not know how to set them forth, we have them carefully arranged and presented by one whose skill as a teacher is really consummate. But Mr. Gia does only classroom work—that is, he deals only with groups of students. Half of our time is spent with individual teachers in private rooms. There we practice conversation and straighten out individual difficulties. The individual teachers naturally vary in their various types of ability, and we like some better than we do others, or we find that one is better for pronunciation than word-explanation, etc. But one and all, they are trained in normal classes by Mr. Gia himself, and are constantly spurred to their best efforts by the consciousness that the watchful eye of the head teacher is always over them. An especially good feature of our school is that we change our individual teacher each week so that we are not dominated by the special linguistic peculiarities of any one of them, while we get the advantage of the good points in all of them. It may not be amiss to say in passing that we, all of us, are interested in studying Chi-

nese characteristics as revealed in our teachers, and that in our chapel service at the beginning of each day we remind ourselves that we as Christians owe a duty to them as men.

HELPFUL TEXTBOOKS.

But if the teaching ability of our teachers relieves us of one irksome responsibility and sets us free to bending our energies upon absorbing what they have to give, so also does the fact that the material we learn is carefully selected and prepared for us. The missionary when studying alone is not infrequently puzzled to know just what to take up next, just how it shall be taken up, and just how much he is supposed to master in a given time. Some missionaries after a number of years have passed see that they had a wrong perspective with regard to their task, that they spent too much time on some material, or that they wasted time through not having a clear conception of what should be considered a unit day's work. These questions we of the language school do not have to settle at all. Each week we cover a little book in which are contained forty-five Chinese characters. At the end of the week we are supposed to be able to write them all and to understand their meanings in simple sentences. This means that we advance at a steady rate, which is set for us by persons better able to judge than we what a reasonable progress in the language is. Each week, along with the book of new characters, we receive a packet of cards, each of which has a Chinese sentence written on one side with the English translation on the other. These hundred or more cards show us the use of the new characters for the week in selected idiomatic sentences. By means of these set sentences we can study the structure of the Chinese phrases more carefully than we are able to do in the free conversation.

FELLOWSHIP IN THE WORK.

Added to good teaching and good material, we enjoy something else in our school here which lightens the burden of study for us in no inconsiderable degree, and that is the incentive which

comes from good fellowship. The fact that there are about forty of us in all working at the same task in the same school and with the same purpose ahead takes away the greater part of the drudgery, which can never be quite gotten rid of. When the work seems hard we are saved from discouragement by finding others "in the same boat with us." On the other hand, we are kept from the temptation of being too lenient in what we require of ourselves by the good example of the especially industrious students. There are other aspects of the social atmosphere in which the whole study is carried on, which, while not bearing directly perhaps upon the acquisition of Chinese, yet do have a value for our future missionary activity. For one thing, it affords people an opportunity to become friends who will soon be scattered to many different parts of China. The friendships thus formed cannot but result in a broadened interest and sympathy for mission work of many concrete kinds and places. Further, the consciousness of the large group of his fellows of approximately the same degree of language ability will doubtless strengthen the individual worker when he is first encountering some of the specific problems of his particular field.

PROGRAM FOR THE DAY.

The regular working day at the language school begins at 8:30 in the morning, when we assemble for a fifteen-minute chapel service before entering upon the tasks of the day. During the rest of the morning we have two periods

with our private teachers and two other periods alternating with them of classroom work, in which Mr. Gia gives us new words and we practice conversation. In the afternoon we write characters. Our study periods are forty-five minutes each, and we have a fifteen-minute recess in the middle of the morning and of the afternoon. So far the language school gives but one year's work. Most of the students go out to different stations after their first year and will continue the work begun here with private teachers. With the start which they get here, coupled with the ideals of study which are set them, they can make rapid progress by themselves.

DIFFICULTIES CONQUERED.

It should dissipate the fears of those volunteers at home in whose minds the factor of language study looms large to know that so many of the old-time difficulties are being conquered. After all, there is a tremendous fascination in learning a new language, and the instinctive dread with which one thinks of being surrounded by people of a strange tongue quickly vanishes when once one is able to exchange a phrase or two with the natives. In China, where the people are trustful of the Western missionary and anxious to learn of him, they willingly talk with one, even though one's vocabulary be limited to the veriest child phraseology. One can always smile when at the end of one's rope, and that universal sign of good-will always saves the situation.

A Devoted Old Evangelist in China.

D. E. DANNENBERG.

A few days ago I took up with Mr. Shi, our old evangelist, the matter of the need in Wuweichow and of his living there for a time. He picked up a ruler that was lying on my desk and, using it to emphasize his illustration, said: "I am willing to be placed perpendicular, horizontal, or crosswise in any direction. It makes no difference to me where I go—only I would like to know how long

you want me to stay in Wuweichow so that I can decide on what things to take."

The above conversation with Mr. Shi took place while he was passing through Chuchow. He is now going around to the out-stations in this district, preaching three or four days in each. He is seventy-one years old and easily walks the distance between the out-stations—eight to twenty miles. A coolie goes along

and carries on a pole over his shoulder Mr. Shi's bedding and basket, the latter containing a few books, a wash-basin, and some extra clothing. Mr. Shi is spending about six weeks in this country work in the Chuchow district.

Several days ago I was at Pukow—one of our out-stations. Mr. Shi had been there a few days before. I saw his bedding and basket on the boards where he had slept, and asked why he had not taken them with him to Gotandzih, another out-station. They told me that it was raining when the day came for him to leave for Gotandzih, which

is eight miles away, and that he took his umbrella and walked over alone in the rain. To have taken his things would have meant that the carrying-coolie, as well as his bedding and clothing, would have gotten wet.

After the above notes had been written, I learned that Mr. Shi had left Chuchow for Tsuendziao, an out-station twenty miles away, and that he was carrying his own baggage—a weight of about seventy pounds. We sent word to him to hire a coolie in the future and that the mission would bear the expense.

Chuchow.

Where is the use of your muscle and brawn,

Your gift of speech, the dome of your brow,

Whence thoughts gold-shod emerge and swarm,

Unless you turn, as the soul knows how,

Each earthly gift to an end divine?

A man of mud is as good, I trow.

Of God's love be your heart the shrine,

An altar of deathless hope,

Where selfless purposes bask and shine

Till they leap into high-born deeds that cope

With low-bred wrong where'er you go.

So step by step you climb the slope

Where stands the great white Christ you know,

And all that shining chivalry of His, The soldier saints, who, row on row,

Borne upward each to his point of bliss.



Seventeen men and boys baptized in Wuhu, China, December, 1914.

Mr. Hsu, the pastor, on the left; Alexander Paul on the right.

Biographical Sketches of Our Missionaries.

EVERARD R. AND BESSIE L. MOON.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Everard Roy Moon was born in Beloit, Kansas, February 24, 1879, and received his education in the grammar and high school, in the University of Oregon, and in the



Eugene Bible University. At the age of twenty-five he was baptized at Kelso, Washington, by G. S. O. Humbert. Before going out as a missionary he preached eight years. For five years of the eight he was in college. While he was a student he organized one church and erected two church buildings. One year of the eight he served the churches in Kelso and Castle Rock as pastor. One year was spent as an evangelist and one year as Sunday-school field worker.

Bessie Leone Huntington was born at Castle Rock, Washington, November 17, 1887, and received her education in the grammar and high school of that place. She was baptized and united with the Castle Rock church September 10, 1903, and was united in marriage with E. R. Moon on June 14, 1908.

Mr. and Mrs. Moon were appointed missionaries to Africa August 14, 1908, and reached Bolenge on January 26 of the following year. They have been stationed at Bolenge from the time of their arrival until now. The first thing they did on reaching the field was to apply themselves to the study of the language. While giving attention to the language, they were able to help along the work of the station. Within a few months Mr. Moon was able to take charge

of the native carpenters and to superintend the repairing of some of the older buildings and the finishing of the cook-house. As soon as that was done he took three crews, of four men each, and went into the jungle to prepare lumber for the new buildings needed. Every Saturday he sharpened the handsaws for the carpenters and the pitsaws for the lumbermen.

Mr. Moon went with R. S. Wilson to Kinshasa, a town six hundred miles away, to rebuild the *S. S. Oregon*. This boat had been built in Pittsburg; then was taken apart and crated and shipped to Kinshasa. Mr. Moon assisted C. P. Hedges in molding and burning bricks for the large building that serves as a house of worship and a college, a building whose beauty and solidity compel praise from every visitor. In the absence of Dr. R. J. Dye, Mr. Moon had charge of the men on the station and the native church. He went with R. R. Eldred on a preaching tour into the interior, visiting all the important towns in that section of the continent. He accompanied and assisted Dr. Dye on one of his visits to Monieka. Mr. Moon has taught and preached as he was able to command the necessary time.

Ever since the *Oregon* was placed in commission, except when at home on furlough, Mr. Moon has been in charge. He has taken her up the Bosira and its affluents on evangelistic trips many times; to Stanley Pool for supplies several times every year, and up the Ubangi as often as four times in one year. On one trip to the Ubangi the voyage was extended two days up the Ngiri, and the young church at Ngondo was visited.

While Mrs. Moon's principal work is among the women and girls, she has taught a class of boys and girls in the day school. Aside from the regular housework and gardening, the girls' work consists chiefly in sewing. With the help of the sewing machine the girls have been able to earn something by sewing for the community. Mrs. Moon has helped in managing, caring for, and training the girls in the orphanage. She holds meetings for the women on Thursday afternoon and on Sunday morning. In addition, Mrs. Moon has had charge of the home and two children.

The church in Covina, California, supports Mr. Moon; G. H. Waters, of Pomona, supports Mrs. Moon.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Charles Vernon Robinson was born to Mr. and Mrs. C. E. Robinson at Joplin, Mo., on May 28. Mr. and Mrs. Robinson are home on furlough from their work in Sendai, Japan.

Martha Isabel Wakefield arrived in the home of Dr. and Mrs. Paul Wakefield at Luchowfu, China, on May 3. She is reported to be a strong, promising young missionary.

H. C. Hobgood writes that his house is about finished. The carpenter work is all done; most of the painting remains to be done. This is one of the best buildings in the mission. It cost less than the appropriation, \$1,500.

Wm. R. Holder writes that with a reduction of ten per cent in salaries and an increase of twenty-five per cent in the cost of living, the missionaries on the Congo will find it difficult to make ends meet. But they will do their best, and do it cheerfully.

Miss Mary L. Clarke, of India, reached her home in England on the 23d of May. Her parents are old and in deep distress because of the war. It was on their account, and not on her own account, that she left the field at a time when the harvest is so plentiful and the laborers so few.

L. D. Oliphant and family are planning to go to Akita in September. They have spent one year in the language school in Tokyo. In Akita they will continue the study of the language with a private teacher. Mr. and Mrs. Oliphant will live in the home with Miss Gretchen Garst.

W. B. Alexander, of India, does not see how the missionaries are to adjust themselves to the reduction in salaries and in current expenses. Things look rather dark; at the same time he feels that the missionaries are better off than the Belgians. So he has no word of criticism or complaint.

H. C. Hobgood and Dr. Frymire are on a tour to the chief points visited last year. At least one visit to these parts a year is necessary if the work is to prosper. Mr. Hobgood says: "I have often wondered how many people we would baptize in America

if they had to walk 200 miles. Yet we have baptized 180 at Lotumbe who have walked that distance, and almost as many more have come nearly as far or farther by canoe, and that is nearly as bad as walking."

D. C. McCallum, of Vigan, Philippine Islands, reports we have eight hundred members in the Cagayan Valley, in the distant northeast section of the island of Luzon. No missionary has ever been located in this section, and it is a very difficult point to reach. Native evangelists and the apostolic spirit of conquest have been responsible for this remarkable growth. The Cagayan Valley is noted for its growth of tobacco. We have a Chinese church in this section of eighty members, which is self-supporting.

Our fine congregation in Aparri is asking for a thousand dollars for the construction of a substantial church building. The members promise to supplement this with money, material, and labor to the amount of five hundred dollars. Here is a splendid opportunity for some generous donor or donors to render a signal service to the cause of Christ in the lower Cagayan. Aparri is the gateway of one of the richest districts in the Philippines, whose population is rapidly increasing. The present chapel in Aparri has served its day and in all probability will be totally wrecked by the first violent storm that visits the north coast.

P. A. Davey, of Tokyo, Japan: "Wada San, of Hota, reports three baptisms and a week of special gospel meetings, preceded by a week of prayer. My Bible class at the Oriental College had forty-three in attendance at the last meeting. Two graduates were baptized recently. One is now a Sunday-school teacher.

"Mr. Doan addressed about 150 of the students, who gave him a good hearing. The Union Evangelistic Campaign, now in its second year, is doing good work. There are many inquirers. Members of churches have been aroused from lethargy. Christianity is alive in Japan. The spirit of unity and harmony in the Koishikawa church is excellent. The Bible schools are well attended. Mrs. Davey has a class of girls. With Mrs. Hanawa she has visited a good many homes. The attendance of women is increasing."

Miss Gretchen Garst: "The event of the month of May in connection with the kindergarten was the meeting of the Mother's Club. This club meets once a month. The new children entered in April, and the members of the Mother's Club welcomed the mothers of the children at the May meeting. There were twenty-two mothers present. All entered enthusiastically into the social part of the afternoon and listened respectfully to the Bible reading and explanation and prayers and joined in the singing. For many it was the first time to experience any of this. The number of regular attendants is gradually increasing and the promise for the future is great. I shall be thankful if the home friends shall pray that some of the mothers may be reached this year."

Miss Mary F. Lediard, of the Girls' School, Tokyo, Japan, writes: "School opened with such a great increase in attendance that we are delighted—thirty-nine girls, fifty boys, and nine in the kindergarten. Miss Parker sails on May 15, and is beginning to get excited. Mr. Doan is at present in the Akita district, and we hear good reports from him. The three years' campaign has begun in earnest in Tokyo now, and the big tent at the Young Men's Christian Association is crowded to the doors at every meeting. We attended a dinner the other night at which Count Okuma spoke, as well as Baron Sakatani, mayor of Tokyo; Baron Goto, the Minister of Education, and others. They all say Christianity is good and push it along, but it isn't quite good enough for them since they do not accept it. I wish one of them would come out and accept it, and then get up and say what he knows to be true. One man said, 'It is all right, and I want my children to be Christians, but . . .' and the inference was of course that he himself didn't need it."

Dr. G. L. Hagman, Nanking, China: "It was seven months ago to-day (May 15) that we landed in China. We are very happy to be here, the representatives of Jesus Christ. By this time we are quite at home. We are getting along very well in the study of the language. So far it has not been quite as difficult as we had anticipated. We have been telling in the most simple language some of the Bible stories. Recently the language school had a trip to a Buddhist monastery not far away. Some rode donkeys and others walked. A few days later at school we had a debate on the subject, 'Resolved, That riding donkeys is better than walking.' A lively discussion followed.

We had a Chinese teacher who acted as judge. He said that so many points were made on both sides that the rendering of a verdict was not possible. After each student's speech, the teacher repeated it in good Chinese.

"As we attend the language school day by day, we have a great feeling of gratitude to Mr. Meigs and the other older missionaries who have labored for its establishment. It is a great privilege to be associated with some forty-five other new missionaries in the study of this strange and wonderful tongue. I believe the association of the missionaries of other boards will work out a strong victory in the bringing about of union in the future."

Four years ago Mr. and Mrs. Madden were moved by the mission from Sendai, where Mr. Madden in thirteen years had established ten stations, built three church buildings, collecting most of the money personally while on furlough, and added about five hundred to the church, besides putting into the ministry more young men and women than any other one station to that date. We came to Osaka not knowing one Japanese person there except Tashiro San, a pastor at an out-station. Among the missionaries were a few whom they had known well nearly twenty years. There were three different farewell groups of Japanese. The first was given by the teachers and students of the English night school, with fifty people present; the second by about eighty of the Kizukawa kindergarten mothers, and the third by the members of the Tennoji, Kizukawa, and Tamade churches—about seventy-five being present. But most touching of all was the farewell at the Umeda (Osaka) Railway Station, where nearly one hundred Japanese from these various groups gathered to see them off. After shaking hands with all, a deep hush fell on the crowd, and as the train started the sweet strain of "God be with you till we meet again" burst out as from one throat—other "farewell" groups at that immense station stood and stared—but we, overcome by mixed emotions, collapsed inside the car. Gratitude to God that in so brief a time He had given us touch with so many new lives—gratitude to them for their love so beautifully expressed—bitter sorrow at leaving them now, so many yet "babes in Christ"—and a deep sense of our own unworthiness to receive such great blessings and privileges as were ours in Osaka, and more than all a prayer to God to bless *them*—were some of our conflicting emotions as the train pulled out.



Japanese Christians, missionaries, visitors, and the Commission, at the dedication of the new Bible College Building, Takinogawa, Tokyo. This is an excellent structure where our Japanese preachers will receive their training. On the same day the fine new building of Domestic Science and Music Department of the Girls' School was also dedicated. This was a very happy occasion for our Japan mission.

Letters from the Field.

CHINA.

A NEW ADVANCE FOR CHINA.

DR. E. I. OSGOOD.

Since writing my last, we are having another business added to the hopeful outlook of Chuchow. The governor of the province has wanted to start an experimental farm and cattle-growing ranch. He has selected our hills for the purpose, and an American by the name of Aberly, hailing from Illinois, is here starting the thing. He expects to put on sheep, hogs, poultry, and horses, besides cattle, and will begin building his barns at once.

Mr. Aberly came to the Orient as the result of an accident. He was a practical farmer in Illinois; was thrown from his horse and injured; sick a long time; operated on; finally sent to Japan to try the mineral springs; eventually something gave way inside, he says, and he is well.

He has little education as far as books are concerned, but seems to understand what he is about. He chews tobacco, a thing we never see in China. He only lets out an occasional swear-word in his conversation. May be he restrains himself because his only associates are missionaries. Any way, we will try to do him good. He is a man of about fifty.

He has a student from the Agricultural School in Nanking for interpreter, and does not have an easy time making his ideas known. He has appealed to me in letting contracts, getting servants, etc. On the other side, the local Chinese have been asking me to interpret for them.



"Jesus light, light our hearts."

One of their teachers passed a door one day and overheard the following conversation between these two little girls in the Christian Girls' School, Nanking, China, aged nine and ten:

"I used to be so afraid of the dark. Every time I went to bed I wanted a light and some one with me," said Ivey Ho.

"That was just the way with me," responded Li Ming (the smaller one).

"But I am not afraid at all now, for Jesus light lights my heart," continued Ivey. "Sister sent me upstairs the other night to get something. There wasn't any light and the rooms were all dark. But I just kept praying and saying, 'Jesus, You are here with me, aren't You? and I am not afraid.'"



City officials at Chuchow, China, several of whom are in a Bible class studying Christianity. The one to the right is a Christian.

If it had not been for the education our Reform Society had given the town, I am afraid the project would have had plenty of opposition, for the people have a lot of graves scattered over the adjoining land, and they were more afraid that these would be disturbed than anything else. It is hard for them to realize that, although the governor is taking possession of what is really government land, they stand to gain not to lose. They have been getting medicinal herbs off the hills and selling them abroad. And the fuel cutters have cut the grass and dug up the roots until the hills are almost barren. They had an indignation meeting and a few of them tried to mob Mr. Aberly, but didn't succeed. He couldn't understand what they were saying, hence didn't get mad

and give them occasion. The thing is settling down all right, and we are to have the ranch as an additional institution to our life here.

THE GIRLS' SCHOOL AND THE FOREIGN SCHOOL.

MRS. NELLIE D. BUTCHART.

The girls' school has been running along very well under Miss Dale's care. She has been very busy, with no time to stop for rest, but she can well be satisfied with the successful year's work. The girls are 'as busy as bees with their different studies, their literary society, Christian Endeavor, missionary society, and different prayer circles. They also go out to teach Bible lessons in a neighboring government school.

I am very happy to be working with the girls. Their earnestness and faithfulness to their work are an incentive to me. They make me wish all the more to live a life of earnestness and faithfulness. By living such lives for so many years in the school, they cannot but be the better fitted for a useful womanhood. I shall be thankful if my

teaching them will have a small part in this preparation for their life work.

I believe pretty good work is being done in the English department. That is the part which comes under my supervision, so I speak of it. There are nine or ten of the classes, with five teachers. Mrs. Harper teaches several of these, and I teach three. Three pupils help in the English also. One of my classes is studying United States History in English, one is reading a book on hygiene, and the other is reading "Enoch Arden," by Tennyson. They also have constant drill in sentence making and composition. You see from this that they are well advanced in their knowledge of English. When Mrs. Harper leaves us next year, I hardly know what we shall do. Mrs. Alexander Li helped us some this year, and was a splendid teacher. Perhaps she will be able to help again next year. It is impossible for me to give more time than I do now and do my duty by my family.

I am giving two hours every morning to teaching in our little foreign school. Perhaps you will enjoy hearing something about it. We have a good one-story building, put



Dr. Elliott Osgood and Chinese assistants, together with three typical morning cases. One man has a bad ulcer in the jaw, another one on his leg, and the other is suffering from various sores. Dr. Osgood is the only real physician among a million people.

up last year. The late Mrs. Garrett gave \$1,000 (Mexican) toward its construction. The rest of the Nanking community are shouldering the remainder of the expense.

With our hired teacher and nine mothers, the work of the graded schools in America is being done. The highest grade so far is the first year in high school. We hope to be able to teach the pupils as long as they will remain with us. We have classes in French, German, and Latin already. The children also have had lessons in painting, drawing, and vocal and instrumental music this year.

We are quite proud of our little school. Twenty-two families have been represented, with an attendance of forty-three pupils. It is one of the most popular places in the city. It brings together the whole community, for all who have children are glad to patronize it. We are glad to support the school, for by it we are able to keep our children with us much longer than we could without it.

We have enjoyed having Dr. and Mrs. Hagman with us this year. They are earnest workers and exceedingly pleasant people.

Nanking.

CUBA.

ENCOURAGING NEWS FROM CUBA.

W. L. BURNER.

We have met with very encouraging response to our appeal for the Manguito chapel. This, as you know, is a mission of our Matanzas mission. We visited three sugar mills, and are quite happy to say that they responded far beyond what we thought. We went to the secretaries, managers, and men of most influence. In the three mills we got \$70. This makes considerably over \$200 already in hand for the building there. We still have another mill to visit. The Society will need to provide \$300 more in order that we may have the chapel. If you will find the man who will send us the \$300, do not forget to put me in touch with him.

We baptized nine candidates at Manguito during the two days we were there. This makes twenty-two baptized there in five months. We also report another baptism in Union and two more in Jovellanos. This makes, all told, fifteen so far this month.

We have been greatly cheered to have Brother Rains and his good wife with us. They have encouraged us so much.

We have plenty of room to house a day school in our present property in Matanzas, and should have one by all means. Our

consuming need just now is a man and wife to take charge of such a school. You can appreciate something of our need of a chapel at Manguito when I tell you that we bought water for the temporary baptistery at the rate of a half a cent a gallon, and I had to rent canvas to enclose the tank, taking it with me from here. The tank was placed in the back yard of one of our member's homes. This fine group of people meets every Sunday in a private home to study the Word, and twice a month they have preaching by our evangelist in the same home.

We have half the money raised for the building, and if some friend of the Society will give the other \$300, then two of the members will give the lot, which is worth \$150.

JAPAN.

NINE BAPTISMS.

M. B. MADDEN.

On the 16th of May there were three baptisms in Tamade, Osaka—two men and one young woman. One young man who witnessed a baptism for the first time said, "I will be the next one." These were baptized in the river and in the rain. It began to rain just as we started to the river, but no one suggested postponing the ceremony.

On the 22d of May three persons were baptized in Osaka. We held a tent meeting for three nights. In that time thirty-two persons signed cards asking to be taught in order to become Christians. Following this we had a meeting at our house for these people. They said they had been searching for a way to find Christ. One father said that at first he did not care for it for himself, but only for his son and daughter, "now I want this salvation too." The opportunities in Osaka are wonderful.

On the 29th of May there were three baptisms at Shinjo, an outstation of Osaka. The baptism was followed by the Lord's Supper. This is the first time the Lord's Supper was ever observed in this town of five thousand people. Two years ago a Japanese woman was baptized here by Tashiro San. She immediately opened her house for Sunday-school and such meetings as we could hold. The baptisms to-day are one woman, from this woman's work, and two Sunday-school girls fourteen years of age. One other woman was to have been baptized, but the sudden, severe illness of her father prevented. This little group of women, and three workers from Osaka, with great gratitude partook of the Lord's Supper, realizing a little what this may mean for this town.

Several men are waiting to be taught as soon as a male worker can go to them. We are so short of Japanese men workers. In our group of five prosperous towns in this province, ours is the only Christian work. Other towns are untouched by any church. A great field is awaiting workers. At Mrs. Madden's farewell women's meeting there were eighty women present and about the same number at our farewell meeting at Tamade.

NOTES FROM OSAKA.

MRS. M. B. MADDEN.

Apropos of the European war—this ship carrying us from Japan to America is very cosmopolitan. In two instances German doctors and Japanese merchants occupy the same cabin—conversing happily, *as brothers*, using the English language. There are people of ten nations on board. How wonderful is the wireless! We no sooner are out of range with Japan than we are in touch with Hawaii.

The scholarship asked for Metsumoto Iso, in the May INTELLIGENCER, was supplied by the Berean (Girls') Class of Portland, Oregon. The one asked for one of the three Osaka girls, was supplied by the Sunday-school, and Berean Class and Ladies' Aid of Logan, Iowa. The daughter of the Buddhist priest went to school, her sister paying part of her way, and a missionary supplying the rest until a scholarship can be secured. Since the missionaries have been cut ten per cent, this added expense is felt—but the girls needed help immediately.

One of the sweetest characters who has visited the Japan Mission this year is Miss Emma Cablish, of Charleston, W. Va. She has visited *all* our stations and many other places besides. This godly woman deserves special mention as an example of what one woman can do. Born of Lutheran parents, she waited five years for their consent to be immersed in the Christian Church. It was her ambition to become a missionary—but the early death of her parents, compelling her to "mother" five younger brothers and sisters, defeated this purpose. She gave herself to missions in another way. When the call for funds to build the Akita kindergarten came, Miss Cablish gladly gave \$600, which she had earned as telegraph operator, to this purpose. Immediately then she began saving another \$600 for her own Living-link. Then she decided that a trip to Japan and a visit to the Akita kindergarten

would enable her to work more intelligently for missions than heretofore. Her gentle presence in every mission home has been a blessing. The Japanese young people are very much attached to her. She has just returned to America after eight months in Japan—promising financial as well as heart-prayer help to various stations—thus encouraging the young Christians to earnest work themselves. Miss Cablish, we are sorry to say, is neither young nor strong. Most women, with so pain-racked a body, would scarce venture to church on Sunday in their own home town! "Let her own works praise her in the gates."

FROM TAKINOGAWA.

R. D. MCCOY.

R. A. Doan closed his tour of the churches in Japan with a four days' meeting at the church and schools in Takinogawa, May 6-9. The attendance and interest were fine. Aside from the four night meetings at which both Mr. Doan and Professor Ishikawa spoke, three day meetings were held for the students in both schools. Mr. Doan also preached on Sunday morning at the regular church service. During the meetings and following, over one hundred and fifty cards have been signed for enrollment in Bible Study Classes. Classes are being organized and work has already begun. We expect fine results from this work inaugurated by Mr. Doan.

Much interest was manifested in Bible study in all the churches visited by Mr. Doan. In all, over five hundred were enrolled in Bible study classes.

There were six baptisms at Takinogawa on May 9. One was a teacher in the Home Economics Department of the Girls' School.

Miss Edith Parker, the efficient head of the Home Economics Department of the Girls' School, sailed for home on her first furlough May 16. Miss Parker has spent five and a half years in Japan as a teacher in the Girls' School, and during that time has given considerable time and strength to inaugurating and organizing the department of which she has charge. The new building which was completed last summer is a splendid monument to her efforts on behalf of the school. Miss Parker has a message for the home churches and we trust you may give her many opportunities to present it to you. Her address while in America will be Columbia, Missouri.

INDIA.

A WEEK'S REVIVAL.

MISS MARY T. MCGAVRAN.

The church in Damoh numbers 112 grown people, outside of the orphanage. For some time we have felt that it was not exerting the influence it should, either on its own members or on the non-Christian community about us. For this reason, for the spiritual upbuilding of the church, we planned a series of meetings to be held before Easter.

In the daily readings prepared for the week, Christ's work during His last week was studied. On Monday, Tuesday, and Wednesday meetings were held in different parts—in the afternoons for the women and in the evenings for the men. These meetings were well attended, practically the whole Christian community being in prayer. On Thursday the first general meeting was held in a large tent pitched for the purpose on the new Christian Village site. Just now all the Christians are over in that section on account of plague in the city. Being near, even the women with two or three small children could attend, a dozen little fat, brown babies being asleep on the rug by the time the meeting closed. The meetings were well attended and the interest was good. The Friday night meeting was better than the first one, and by Saturday night the spirit of worship was more manifest. Yakub Masih, an evangelist, made the address. The singing was good. Some were sitting quite outside the tent and beyond the circle of light, so we sang familiar hymns in which all could join. After the sermon Alfred Aleppa made a special appeal to the Christians for cleaner, better lives and a closer walk with God, and to those who had not yet obeyed Christ. Except the boys from the orphanage, almost all were Christians. Thirteen among the boys made the confession.

It was very pleasant coming home along the road that night—many came a short way together before separating for their homes, talking together about the meeting, humming the tunes—they seemed so friendly, so much one family.

The church in Damoh—a little handful of Christians among hundreds of thousands who worship idols and know not the living God!

On Sunday morning we had an Easter sermon, followed by the communion. In the evening a special Easter service was rendered. Songs had been prepared by many. All the women sang together. A number of schoolboys sang in both Hindi and English;

another group of schoolboys read of all Christ's appearances. The missionaries sang, "I know that my Redeemer liveth." There were other appropriate hymns and an address. At the end of the meeting six more boys made the confession.

On Monday night we had a lantern lecture on the "Life of Christ," which was very much appreciated. The weekly prayer-meeting is usually held in the church, but this week we had rugs, benches, and a tent taken out to the farm, where there is a large watering trough which has often served us as a baptistery. We had the meeting just at sunset. It is quiet out there and clean. There were no inquisitive outsiders looking on. The baptismal service was very impressive.

The meetings were a help to us all. We feel sure the time has come when evangelistic meetings are to play an important part in the work of the church on the mission field. We believe the time is approaching when meetings of this character can be made to attract non-Christians also, and this powerful agency be added to the personal work and street preaching, upon which the mission has to depend at present for its converts.

EASTER IN INDIA.

RAY E. RICE.

The Easter time makes us think of all at home. This is Easter Sunday. Just now the new day is beginning to come at home and Easter will be there. Church bells will chime out to tell all those who know of Jesus that "Christ is risen." Our bells began first, and the sound has been carried all around the world.

Of course, all of the missionaries who are here in India have lived in America or in England. They have seen the pretty churches at Easter time. They have heard the big organs and the choirs. And they have tried to bring the Easter spirit with all of its beauty to this land. Surely Christ was not risen for these people until recent years. And signs of hope are everywhere. The dawn of a new day is coming.

This has been a great week here at Damoh. Mr. W. B. Alexander, who is our minister and evangelist, had planned some special meetings for the Easter time. Last Sunday, Mr. David Rioch preached a preparatory sermon in the church. Then on Monday night we had prayer services at different places. The women had their meetings in the afternoon: Miss Josepha Franklin, Miss Olive Griffith, and Dr. Mary McGavran had charge of these. The largest

meeting was held in the old chapel building on the orphanage compound. The same program was carried out on Tuesday and Wednesday. The house-father of the orphanage conducted the prayer meetings in the chapel. On Wednesday evening four boys stood up, expressing their desire to make the confession. These were boys who had been in the mission school and in the orphanage home.

On Thursday, Friday, and Saturday all of the Christians met in the big tent on the Christian community compound. The meetings were good. Our best native evangelist, Jacob, preached each night. And on Saturday night, after a splendid message, the invitation was given. Thirteen boys made the confession. Mr. Alexander took their confessions. The evening service was composed of a program of song. The boys read the Scripture lesson. They contributed three special numbers on the program. At the close, Alfred, the house-father, gave his testimony. When Mr. Alexander gave the invitation, five more boys stood up. Eighteen boys in all have accepted Christ as their Saviour.

It will be our privilege to live here among these boys. We must try to help them in their new life with Jesus as their pattern. These boys will grow up to young men even while we are here this first term.

Some folks get discouraged when they think of their own tasks, but when they see victories all along the line they take new heart because the Kingdom is marching on. And again we are happy because we can help in this land.

WHAT WE HAVE TO EAT.

For meat we have beef, goat meat, venison, chicken, pork, peafowl, duck, doves, etc. You see that in this list is chicken. For vegetables we have turnips, radishes, parsnips, lettuce, carrots, cauliflower, cabbage, peas, beans, celery, sweet and Irish potatoes, and in fact almost all of the vegetables we have at home. For fruit we have oranges, bananas, papayas, and cape gooseberries. The latter look very much like our old ground cherries which grow in the States. Nearly all of these vegetables, with nice tomatoes included, can be grown on our farm here. We have such fine orange trees, which are now yielding such large, juicy fruit. I have told you all of these things so that you can tell people what we eat in India, and also that you may know that we are not starving.

Scott was here from Jubbulpore last week. He sent us eighty pounds of ice, and we

made cream and ices yesterday and to-day. This was the first we had had since we landed. It was a great treat.

PHILIPPINE ISLANDS.

A JOURNEY THROUGH CAGAYAN.

A RIPE FIELD IN THE PHILIPPINES.

D. C. MCCALLUM.

On the Sunday afternoon following the convention of our churches in Cagayan, I went with others by canoe to Maddalero, a large barrio of Buguey. Here we had a meeting of about twenty just at nightfall.



The erection of a chapel has been begun in this place.

Next morning, January 25, I could not resist the temptation to visit some Negritos in the mountains to the eastward. Those whom we saw had come considerably under the influence of their Ilocano and Cagayano neighbors, and consequently were taking more than usual interest in agriculture and were preparing to exchange the miserable little booths and wallless sheds which are common among them for more substantial houses. They are small of stature, and extremely dirty, but are a bright, friendly, harmless folk. They are great hunters, their chief weapon being a long, powerful bow which can only be bent by the practiced arm. Some three hundred of these simple pagans live near Maddalero. Little has ever been attempted in the way of evangelizing them. They are said to have some idea of a Supreme Being, and to be free from not a few of the vices of their civilized neighbors.

From Maddalero I took as my companion Canuto Udasco, a promising young preacher

who has completed the second year in the Vigan Bible College. By dugout canoe we reached Tagong about five o'clock in the afternoon. Here we have seventeen church members. As soon as they came home from harvesting rice we gathered them together, and at dusk had an excellent meeting. To keep a promise I had made, it was necessary to push on as quickly as we could. Consequently we undertook to go across the rice fields by night to Dugo, which we were told we could reach in an hour, but in this were misinformed. Starting out on a dry road, we soon came on rain-soaked ground where the path was either a quagmire or slippery as glass. Then we encountered drenching rain, which made walking along dykes between rice paddies and through rice waist high neither easy nor pleasant. After almost three hours of this, dry clothes and a comfortable cot in the house of Telesforo Aglipay in Dugo were very acceptable.

The following day a motor boat without the motor and pouring rain made traveling uncomfortable, but did not prevent us reaching Abulog late at night according to schedule. On Wednesday, after over seven hours in a small boat rowed by three men, we reached Sanchez Mira. We have a chapel in the town and had an audience of a hundred and thirty at night, though about half of them preferred to stand outside the building, and I could not blame them much in view of the shortage of benches and the teeming small life in the sand floor.

The following day we dined at Namoac, where a handful of faithful men have erected a neat little nipa chapel. These brethren are in great need of more assistance, for they have had little experience, and ours is the only church in a considerable town. From here we went to Claveria.

On account of the weather nothing could be done in Claveria until Saturday morning, when a Bible institute was begun in a private house as the chapel, which is about to be replaced by a larger and better one, has a very leaky roof. The institute, which was well attended, closed at noon on Monday. The attendance at the Sunday-school and Sunday morning and evening services was well above a hundred. In this center our work has been largely self-supporting and our people have a recognized place in the community.

On Monday afternoon we returned to Alimoan, where I had the pleasure of baptizing three persons, one of them being the leading man of the barrio. By Tuesday evening we were back at Namoac, where the brethren had prepared quite a feast for us, some of them having spent much of the previous night fishing for this purpose, and they heartily thanked God for having given them good success. In this place we received a good hearing and were much impressed with the possibilities of the field if only evangelistic work could be pressed.

Thursday night we had a small meeting in one of the barrios of Abulog. The rice



THE GOSPEL AMONG THE HEAD-HUNTERS.

This is a group of Calingas, or mountain people of the Philippines, among whom our missionaries are working. These people were head-hunting savages until the Government and the missionaries reached them. Our people should have a mission station among these people.

harvest was in full swing there, and it was almost impossible to assemble people by day or by night. Next morning we reached Aparri, the chief town of the lower Cagayan and the port for the whole Cagayan valley. We had hoped to have a good Bible institute in Aparri, but found that we could do little except at night. Consequently the results were disappointing. Sunday morning I spent at Canayon, an hour's walk south of Aparri, where I taught three lessons on the New Testament Church. Sunday afternoon I was at Talluñgan, where there was a Sunday-school of almost fifty and a nice little meeting for worship.

On Monday morning I returned westward to visit the brethren in the Abulog and Bal-lesteros neighborhood, but had small success as almost every one was off at dawn to the rice fields, and when the harvesters returned at night they were too worn out to take much interest in anything. One service was held at nightfall, when we gathered together a few people as they came home from their work. Another was to be held at eight o'clock in the second barrio, but by nine o'clock no one had arrived at the appointed house. Then I suggested that we go in search of hearers, and with our host, Francisco Mendoza, as guide we set out. In the house of one of the brethren we found twenty-one persons in one large room, most of them already sound asleep. The owner of the house and his wife proposed to arouse the sleepers, but I protested that they would not thank them for being aroused and would be in no frame of mind to listen profitably to the gospel. They persisted, however, and soon, with some from an adjoining house, we had over twenty hearers who, to my surprise, listened with the most profound attention and seemed to appreciate having been awakened.

We have a fine lot and the brethren in Aparri agree to furnish five hundred dollars in money, materials, and labor. Another thousand dollars is needed. By all means this strong congregation, situated at the gateway of the great Cagayan Valley should be worthily housed. Help rendered at this time will not only greatly strengthen the local congregation, but also the whole of the large district of which Aparri is the center. It is a bitter experience for missionaries to see such splendid opportunities pass unseized.

In the Cagayan province we have churches with a resident membership of considerably over five hundred. These Christians now need careful missionary oversight as they have never needed it before. For sometime past a yearly visit from a missionary is

about all they have received. There has been phenomenal progress in the Cagayan, but the time has come when there must be a careful conservation of the results already attained or there will be serious disintegration.

Vigan.

BIBLE INSTITUTE IN VIGAN.

W. H. HANNA.

We closed a splendid Bible institute here in Vigan which was held from April 8 to May 7. There were men and women present



from six provinces—fifty-seven women and eight men. We had six daily classes, evening worship, and a Saturday morning question box. Good progress was made, but the school is needed to give several consecutive months of training. We have been doing

the best we could with our makeshift and thank God that good has resulted from these annual monthly institutes. All who studied paid \$1.50 on their keep, and we had to supply the rest from evangelization funds. We believe that we get splendid results from such expenditure. The students go back to do Sunday-school work, help preach and exhort, visit, sing, and serve the Lord with gladness. I taught four classes, and Miss Nicerata Tagorda, one who received quite a good deal of training from Miss Siegfried, taught two classes and was matron of the dormitory. Thirty-one came from Ilocos Norte, and their traveling expenses were paid; the rest, from other provinces, paid their own travel.

During the institute we had two good Sunday-school rallies. The first Lord's Day we were bold to try for 100, and had 103; the second had its mark set at 120, and we had 120. Counting out the sixty-two visitors, we reckon it fine for Vigan. Every Lord's Day afternoon we scattered to seven different points and taught the Word. On the afternoon of the second rally we had two men baptized by one of our evangelists, and at night I baptized two other men. On the last Wednesday night of the institute five of the girls who had been studying, confessed their faith and I baptized them.

We closed the institute with an exercise consisting of recitations, choruses, a flag drill, an exercise called the "Patched Religion," and presentation of prizes.

The church at Canayon, Cagayan, dedicated a chapel the last of March. It was erected independent of mission aid. Likewise the church at Buliclic put their hands to their bolos and hammers and built a chapel. The church of the Lord in Uduaiw, Abria, consisting of former pagans, has built a chapel with their own hands and means. The church at Maddalero, Cagayan, will have a house completed when you are reading this.

Our semi-annual convention, which has been reported in the Philippine Christian, was a fine one. We met in a new chapel not quite complete, roofed with iron furnished by mission funds. All churches but one or two were represented and all sent an offering. It was aimed to raise fifty dollars, and the total offerings were a little more than forty-six dollars. Special collections were taken and more than fifty-five dollars was put in the treasury. One hundred and thirty-three baptisms were reported from October 1. Quite a few of the Sunday-schools are taking offerings and are paying for the Ilocano Sunday-school leaflet. The churches want to join with those of Ilocos Norte in having an Ilocano missionary society and have their own field and workers. It was determined to try to raise seventy-five dollars for the October convention.

RESTING AND HEALING THE SICK.

DR. W. N. LEMMON.

During the month just passed, Mrs. Lemmon, myself, and children made our way to the mountains of Benguet, where we spent some very pleasant days in rest and study. We consider ourselves very fortunate as the heat this year has exceeded previous years, not only in intensity, but in duration. We felt doubly grateful for this change, as it is the first in two years. Before leaving Manila, had quite an experience with a patient who lived one hundred miles north, that was suffering from ulceration of stomach, due to too much native wines. Several days he vomited blood and, as I thought, was going to die. I permitted his people to take him away. During the afternoon we secured an auto, and upon their earnest solicitation I went with them to his home. Before leaving we gave him an extra shot of morphine and increased our nitrate of silver, which put him *hors de combat*. Several times we had to stop the machine to see if he was alive; finding his heart very weak, we strengthened it by strychnia. Finally, about 1 A. M., we arrived at his home. After looking him over I went to bed. On waking, the next morning, my patient said, "Magandang

ara po, Doctor!"—meaning, "Good morning, sir, Doctor!" For a while he was conscious, but again lapsed into unconsciousness. Leaving medicines and instructions, I started for Manila. Some two or three weeks after this I wrote, asking as to his condition, and the answer was, "All right; the practicante cure him."

Our baby ward continues to be full. Five dollars a month will keep one of these poor little unfortunates. Who desires a part in this work?

AFRICA.

LONGA BOYS.

E. A. JOHNSTON.

Altogether on the mission there are some thirty of them, most of whom have been here longer than six months, for since the war



began very few new ones have come in. A goodly number have been here for a year or even more—our wash boy for as many as five years. This is as we would like it to be, and we hope to attract many and keep them with us for long periods of time. The older ones are almost young men—or, boy

fashion, begin to think they are. In fact, some have gone to work as "basekolo," or youths, and are no longer under my supervision as grass boys, while there is one, and perhaps another, who will soon go into that other group. The oldest, however, cannot be over seventeen, I should think, for they mature more rapidly out here than at home. The youngest would be almost a baby at home, hardly in short pants. I doubt if he is more than seven or eight years old. Many are not over ten. Imagine these little men going off to a distant place to school, perhaps without relatives, to shift for themselves. They must have great faith in the "bondele," or white man, and they surely are brave youngsters, for at the age of most of them our American kiddies would much prefer to remain close at home with mother. The fact of the matter is that many of them begin to shift for themselves very largely from the time they are four or five or even less, and we get some of them because they are hungry. Nevertheless, their coming is a test of their faith and courage. To walk for a day or two days, or to go in a canoe

for several days' journey is to them what it would be to a boy at home to go a day or two from home. He would go farther, but not be more surely separated from those at home. He would be shipped under the care of relatives or some public officer to the care of distant friends, and that is just what happens to most of these lads. Occasionally a boy may become a rover, but the state is trying to prevent such wandering from place to place. Usually the boys come in with the teachers, and of course they find a safe haven with us. So here they live and work and play, get sick and get well again, and sometimes they die and we do for them the last sad work of a decent burial.

Let me introduce you to some of my grass cutters—parts of my mowing machine, as I call them sometimes. Bondoko is from a village many miles above Lotumbe. His Christian name is Matayo (Matthew), and he thinks he is a man. He can paddle a canoe, and very often we see him with his bow and arrows going off to the forest to hunt. He knows the woods like one of its own furry inhabitants. These boys need not be looked down upon by our own youngsters, for their knowledge of woodcraft is so extensive and accurate that they may well be the envy of some of our Boy Scout friends at home. Another who is an adept in the woods is Ifunga Daniële, who comes from an entirely different part of the country. He has relatives here with whom he lives. Peter's name has been so vividly impressed on the minds of this folk that about every other make convert is either Simona or Petelo. We have Ikamba Simona, Petelo Ilambi, Petelo Clongama, and Petelo Bonkole, all from different towns. This is well, for the mission becomes a sort of melting pot in which are melted together the people from distant and strange places that formerly were often at war, and even now might be but for the white man's government. Ilambe has a weak heart and may not grow to manhood, and Clongama is not very bright, but we take them as they come and do the best for them that we may. Bosala from Bongambe is still an inquirer, as are Yonjwa, Bontone, and Bayolongo, as well as some others. Bosala was a slave. He has no relatives here, and he naturally does not desire to return to his former home. He had a long sickness. For months he could not work, but now he is at work and in school again, and begins to act like a live boy once more. Yonjwa is a river boy and knows "nkae" or the paddle. He can steer or "duka" (paddle), and he knows more than one canoe song to the tune of which the paddles swing. He's a duck in

the water and altogether an upstanding little man, but he can't be more than twelve, and I doubt if more than ten years old. Some of the names they select out here would be funny at home, but Lazalo (Lazarus) is really well sounding in Lonkundo, as is Kaleba (Caleb). Mosé is not bad, and Yakobo is quite euphonious. From our Bolingo country across the river we get some of our brightest boys and best built. Ifule is really what one would call a good boy, although not yet baptized. Longonga is another upstanding young man. The boys have nicknamed him "Esukulu," or the owl, because of his facial characteristics. Bongondao, however, just escaped being a cripple, and his poor, malformed chest looks rickety. Like the rest, however, he is amiable and bright. These people are really not a fierce people when well used and freed from their superstitions, but do not think for a moment that they lack either courage or a sense of their rights. Longonga carries on one side of his head a scar where a state soldier in the rubber wars struck him and left him for dead. He was unconscious for several days. The present chief of his village finally rescued and revived him. Last of all, let me introduce Yonga Yakobo. He is a product of Bolenge, but his home town is Ikengô, founded not long before the mission by people from Monieka, where is our farthest distant mission, more than nine days' journey by canoe from Bolenge. He says there are seven or eight old men in his village not Christians and but one "bosekota," or youth. Almost all the younger people are at least nominally believers in Christ. He himself is my language teacher on the side, his first work being to teach beginning boys A-B-C's in Lonkundo. He is probably twelve or thirteen years old. He knows many things the white men have taught, reads well, and is a mine of folklore and native language. He also helps me a little about the medicine, and though he and I cannot seem to agree that he should be treated as a man, I really love him and would miss him very much if he went home.

AN AFRICAN BOY'S STORY OF A JOURNEY.

YUDA MPOKU.

(*Mpoku, the writer, is a Lotumbe boy. It is his first attempt at writing in this manner.*)

When we went to Bompoma, we went thirty workmen and two white men. We reached Boyela, we went to Bompoma, we saw the evangelist Bokulumbwa. It rained at night. In the morning we reached Becimbola. The elders came to hear the teaching.

The next morning we went to Bolengambi. The week was ended.

The teachers of Lokokoloko wrote a book (letter). They said that they were stopped because a woman came to them. They said (Lokokoloko people) that you'll not go and take your wife. Next morning we went to Lokokoloko. We came out of forest, we saw the people of Lokokoloko who had made a woman sick with medicine. If she dies they will have killed her with poisoned medicine.

The next day we reached Befile, and Eliya (Dr. Frymire) killed a hawk. We reached little Ikongo River. The chief gathered together food to eat. Next morning we reached the big Okongo River, unto the big medal chief. In his place there are forty-two houses (for his wives and servants). That night Iyonga taught and afterwards Mpoku with the pictures.

Next morning we reached Befambu and Bekenge. We slept there. Next day we passed in the path between Befambu and Nweya. We reached a very great swamp. The wife of Iyonga fainted in the swamp. Yoka (Herbert Smith) was in the stomach of the swamp. (He fell into the main stream of the swamp.) We reached Nweya and Jombaville on Saturday. Next morning we crossed another big swamp. From Iwali to Imenga. We drank the table of the Lord.

Next morning a woman came (an inquirer). Her husband said she should not go. We brought the woman to Lotumbe. (We left the husband with five other wives.) We reached Inganda. We taught. Next morning we reached Boende. Next day we reached Bompoma, and the next morning we came on to Lotumbe.

Lotumbe.

YOUNG PEOPLE'S DEPARTMENT.

While there is no regular missionary topic assigned for the month of August, we hope you will not fail to use these interesting articles at one of the services. You see, if you don't have them used in that way, your young people will probably not see them at all, unless this issue should be circulated. A great number of Endeavor Societies have adopted the policy of giving one Sunday a month to the discussion of missionary topics. We believe this plan may be successfully carried out in all societies, and we want to send you literature and suggestions to help you, if you will allow us to do so.

GOOD NEWS FROM DAMOH.

EXTRACT FROM A LETTER FROM RAY E. RICE,
A NEW WORKER IN THE FIELD.

I used to tell the folks "why I was coming to India." I said that (first) I was needed, (second) I was called, (third) I was able, (fourth) I was willing. I find that these reasons are true, only I am needed here for for many more reasons.

Damoh is a great place. We are receiving more new boys from our Christian community all the time. There is a fine spirit in the Industrial School. The boys seem to be very happy.

During the Easter meetings, which closed last night, eighteen boys made the confession. These boys are the real material for the new Christians in this land. The work is bound to go forward with helpers who have been trained from boyhood.

During the last few weeks we have been

reading of the sacrifices of young men at the front. Reports tell of how willingly they give their lives. Our coming to India does not seem like giving our lives as these young men are required to do. They must die, but we must live. It is a privilege such as cannot be found anywhere, to live here and work for the King. There is plenty to do. There will always be some work left to do. We are glad we can help.

THE DAMOH PLEDGES.

The pledges made by the Endeavor Societies for the support of the boys at Damoh, India, are due before September 30, the day the books close for the year. We are hoping to receive most of this money in August. All of the Endeavor Day money goes for the Damoh Orphanage, too. A good many societies that ordered the material prepared for that day have not sent their offerings. Please make an honest, earnest effort to get it here as soon as possible.

MISSIONARY FACTS.

At every breath we draw, four souls perish never having heard of Christ. In the islands of the West Indies are nearly five million unreached by the gospel.

The Christian population of India could be represented by the letters in the book of Isaiah.

The population of Japan is about 40,000,000, and the average parish of each missionary is about 100,000.

The children of India walking four

abreast and two feet apart would make a procession five thousand miles long.

In 1859 you could buy a man in the Fiji Islands for seven dollars, butcher him, and eat him. To-day the Bible is in nearly every house, and on Sunday nine tenths of the people may be found assembled in the churches for worship. What about the power and profit of Foreign Missions?

THE NANTUNGCHOW CHAPEL.

Offerings are coming in from Christian Endeavor Societies for the Nantungchow Chapel, but not nearly enough has been received to make the building of this chapel possible. If your Society has taken an offering for that purpose, please send it to us. If you have not given anything, set an early date to do so and let us send you some material for an interesting, instructive program. Has your Society been prosperous? Make a *thank-offering*. Is it discouraged? Get some information about a country where millions of people have never heard the name of Christ, and make a *thank-offering*.

CHRISTIAN ENDEAVOR AND SOCIAL REFORM IN CENTRAL AFRICA MISSIONS.

ROYAL J. DYE.

A thousand miles up the Congo River on the equator is a tribe of people called the Nkunde. Some sixteen years ago the missionaries of the Christian Church began the work of regeneration among this tribe. They found the social standard and moral conditions at the very lowest ebb. The life of the village was such that we would not dare hint at what was coming, even in the open day. Women were bought and sold, and little girls five and six years of age were sold away as wives by their masters and dragged off crying and sobbing for mother. Almost every night was the wild scream of a wife beaten by her master with a hippopotamus hide scourge, beaten until she was insensible at his feet, and sometimes even beaten to death.

There is no word for purity in their language save the word "fete," which means "wash clean." There is no word for "goodness" save "boloci," which means something that tastes good. There was no idea of a hereafter, of punishment or happiness, for death ended it all. In teaching the gospel story we found much difficulty in getting our meaning to them, but finally, as we told them that God loved them and would answer prayer, they began to listen, and we found them trying to pray. Then a man

stepped out and said, "I would follow that Jesus." His life had changed: he no longer carried a knife or a spear, he no longer cursed or drank, he no longer caroused or attended the native dances, for those things were incompatible with a new faith. The work grew; a little church began to form; their development in Christian graces was a serious problem. How shall we accomplish the task? The Christian Endeavor movement, with its idea of a pledge of constancy and activity, with its forum for discussion of problems, with its sentence prayers for those learning to pray, with its social life, with its committees for developing workers in the Kingdom, seemed to be the one best way of doing this. The missionaries were opposed to the native dances and to the use of tobacco and to the smearing of bodies with the red ochre. In the topics of the Endeavor Society the discussion of moral responsibility, of "Am I my brother's keeper?" of "If meat make my brother to offend, I will eat no meat," created the atmosphere which made this practice impossible, and voluntarily of themselves they ruled out smoking, even refusing to admit a man to membership who did smoke. They refused themselves the looking on at a native dance, knowing it was meant to allure. They cut their hair, cleaning it of vermin and combing it in a neat fashion. The beginning of family worship came as a natural sequence to the part of the pledge, "I promise to pray and read the Bible every day." The giving of at least a tithe was the lowest standard this "primitive" church could think of adopting. At the time of a crisis, when a financial panic was on, that little native church made a heroic sacrifice and special thank-offering that there might be enough money to send the evangelist to those to whom they had promised the gospel, for they said, "We would be ashamed to refuse them, saying we hadn't enough money to send you teachers."

Last year the church in Africa gave \$1,182 for the spread of the gospel to the tribes a little farther on, supporting nearly every tenth man out as a preacher. The spirit of heroism and consecration of this native church is remarkable, when you consider from what they came. They volunteer their lives for service into the wild sections beyond, and go with an intrepid faith that shames even their teachers. They endure hardship and persecution that none of us have ever been asked to endure, beaten and robbed, bruised and insulted. With such a church as this, with such men as these, with the great heart of Africa waiting the challenge to the church at home to give the men

and the money by which Africa can be redeemed, if we can have enough of these two, this generation can see Africa evangelized, and we shall stop the onward wave of Mohammedanism blight and curse, and fanatical superstition for engulfing the whole continent, the one yet unclaimed area of earth. Shall we be worthy of our task, Endeavorers? Shall we consecrate life and money freely? Shall we give as He gave, our lives and all we have? If so, Ethiopia shall not call in vain.

HOW ABOUT MISSION STUDY?

It is time *now* to begin planning for your fall and winter mission study classes. The new textbook offered by the Missionary Education Movement will be very popular—The Rising Churches in Non-Christian Lands. Plan to have a course in this.

"Epoch-Makers of Modern Missions," by

A. McLean, will be used extensively by our people. The fifty-cent edition of this book, with complete list of questions, is ready for use.

Have your missionary committee write to us for further information in regard to this matter.

A NEW BOOK.

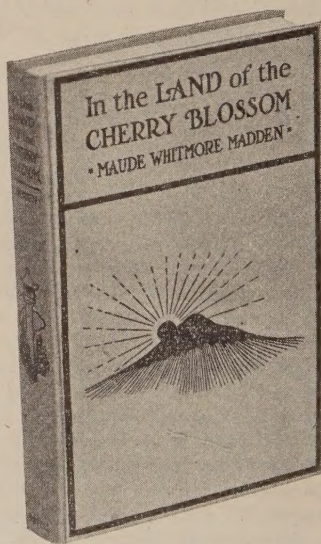
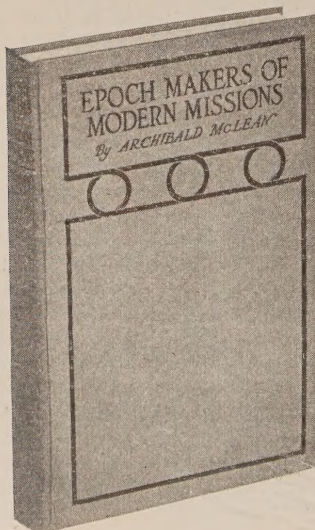
Mrs. M. B. Madden, of Osaka, Japan, has written a most interesting book, which she calls "In the Land of the Cherry Blossom." She dedicates it to some personal friends whom she names, and to "Christian Endeavorers Everywhere." Mrs. Madden has been in touch with our Christian Endeavor Societies all the years she has worked in Japan. Her book will be treasured and enjoyed by the young people. It is beautifully illustrated. Sells at only fifty cents a copy, postpaid.

BOOK NOTICES.

A NEW EDITION OF "EPOCH MAKERS."

We are glad to announce a new edition of Epoch Makers of Modern Missions, by A. McLean. This edition was published especially for mission study courses. A list of questions on each chapter will be an aid to the leaders. As the title suggests, the book is a series of biographical sketches, sixteen in number, on the most prominent of the pioneer missionaries. It is hoped that a large number of classes will be organized this fall using this book. Cloth, 50 cents. Paper, 35 cents.

IN THE LAND OF THE CHERRY BLOSSOM, by Mrs. M. B. Madden. Published by the



Revell Publishing Company for the Foreign Christian Missionary Society. Price, 50 cents, postpaid.

A collection of delightful sketches of interesting Japanese events and people. The first part of the book, under "Snap Shots," describes in the author's usual bright, story-telling way many of the customs and festivals peculiar to Japan. The second part, "Life Sketches," is full of pathos and human interest, for it deals with the lives of those who have been touched and cleansed by the power of the gospel. This book is especially adapted to the needs of missionary leaders in the Sunday school and Young People's Societies.